

Brahmasūtram *Catussūtrī*

Swami Dayananda Saraswati

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशर्षिभ्यो महद्भ्यो नमो गुरुभ्यः ॥

ब्रह्मसूत्रम् (चतुस्सूत्री)

Brahmasūtram (Catussūtrī)

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समर्पणम्

अज्ञानतिमिरान्धस्य ज्ञानञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

परब्रह्मनिष्ठं स्वतो धर्मेनिष्ठम् अहिंसैकनिष्ठं स्वशिष्यैः सुजुष्टम् ।

यतीनां वरिष्ठं गुरूणाङ्गरिष्ठं दयानन्दरूपं मदाचार्यमीडे ॥ २ ॥

We are indeed blessed to be born during Pujya Sri Swami Dayanandaji's lifetime. It is total grace that has brought us to Swamiji. Words cannot express our gratitude for Swamiji's compassion and guidance to us through the years. His unambiguous, thorough teaching of the śāstra has helped us grow both emotionally and spiritually.

We are excited to have this opportunity to play a small role in bringing out Swamiji's Brahmasūtram Catuṣṣūtrī classroom teaching in a book format. Generations of seekers will be able to enjoy Swamiji's exemplary teaching through this book.

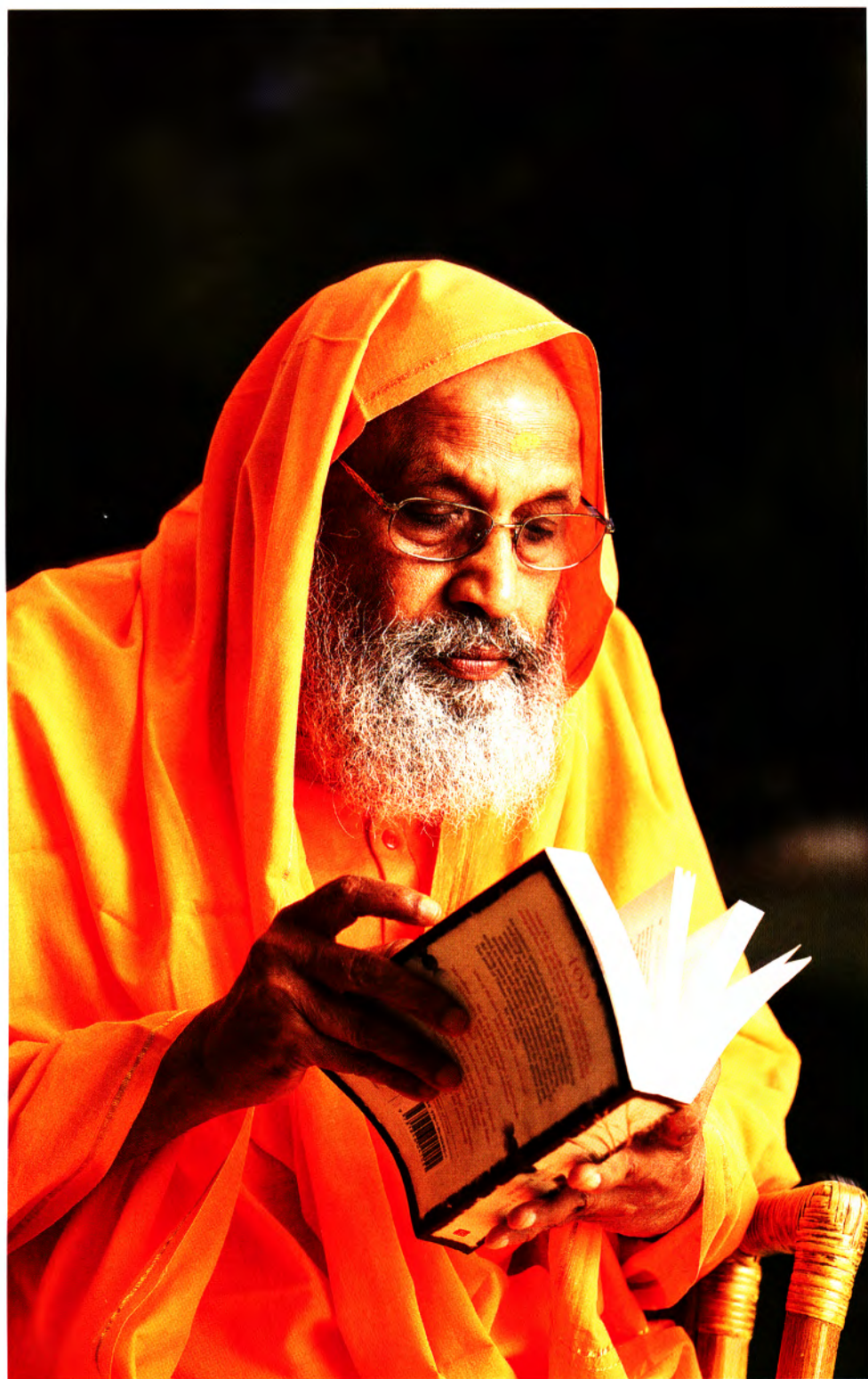
Brahmasūtra is the one text that Swamiji learnt in a traditional way from His Guru, Sri Swami Tarananda Giri, at Rishikesh. Also, Swamiji listened to the reading of this book at Rishikesh as late as September, 2015. Coincidentally, this book is being released just when we have completed listening to Swamiji's Brahmasūtra class teaching from 2005! All of this makes the book extremely special to us personally.

One can never fully repay one's Guru. But we would like to offer this book as a token gesture to Him as our guru dakshina.

May Pujya Swamiji continue to bless us with the clarity of the śāstra and the ability to make the knowledge our own.

Alimelu & Suresh Jonnagadla
Maryland, USA





PREFACE

ब्रह्मसूत्रम् is a text in वेदान्त which ascertains the vision of the शास्त्र through मीमांसा, analysis and न्याय, reasoning. While the भगवद्गीता and the उपनिषद्स are generally श्रवणग्रन्थs, meant for listening, ब्रह्मसूत्रम् is a मननग्रन्थ meant to remove the vagueness and doubts in the knowledge gained through श्रवणम्। Therefore, the study of ब्रह्मसूत्रम् has a very important role in the pursuit of knowledge.

ब्रह्मसूत्रम् consists of 191 अधिकरणs in which 555 सूत्रs are analysed. Of them, the first four अधिकरणs, each consisting of only one सूत्र, cover the essence of वेदान्त and they discuss the important topics of ब्रह्मजिज्ञासा, the desire to know ब्रह्म, the लक्षणम्, definition of ब्रह्म, the प्रमाणम्, means of knowledge to know ब्रह्म and जीवेश्वरैक्यम्, the oneness of जीव, the individual and ईश्वर, the total, which is the तात्पर्य, vision of the शास्त्र। Therefore, if one is not able to study the entire ब्रह्मसूत्रम्, one studies the first four सूत्रs known as चतुस्सूत्री to get a clear understanding of the vision of the शास्त्र।

The सूत्रs are very brief and the content of the सूत्रs require to be unfolded without which they remain a mystery. आदिशङ्कराचार्य in his monumental work, the सूत्रभाष्यम्, has systematically brought out the meaning contained in the सूत्रs in his elaborate exposition. Therefore, चतुस्सूत्री is always studied with सूत्रभाष्यम्। Even the meaning of the भाष्य remains hidden in many places and one needs a commentary. In the

सम्प्रदाय, one therefore studies the भाष्य with रत्नप्रभाटीका written by श्रीस्वामि गोविन्दानन्द ।

In spite of all these aids, generally a student is left with a pile of words and their meanings while the understanding remains like a block because the implications of the words do not sink in. Here walks in Pujya Sri Swamiji with his impeccable clarity of vision and exemplary skills of communication using which he unfolds the meaning whereby the listener is driven to a corner from where he cannot but see the implications of the words. Pujya Swamiji explains every sentence of the भाष्य and wherever necessary he draws from the टीका । This book is a boon for the students of वेदान्त to understand चतुस्सूत्री and for teachers to handle the text. There is great satisfaction and fulfilment in the publication of this book as it completes the प्रस्थानत्रय, the three sources of knowledge, श्रुति, स्मृति and न्याय, and I also congratulate Smt. Sheela Balaji and her dedicated team at AVR & PT for accomplishing the publication of the प्रस्थानत्रय - the भगवद्गीता, उपनिषद्स and ब्रह्मसूत्रम् ।

The book is made out of the transcripts of classroom material of a three year course that ended in 2013 and it is a tremendous task to convert it into a readable text. स्वामिनि विद्यानन्द सरस्वति with her sound knowledge of Sanskrit and clear understanding of the शास्त्र has done an excellent job in this direction. I have read the whole book once and I feel that one is with Pujya Sri Swamiji all the way. This book is unique in that the Sanskrit words are syntactically

connected to the English words in many places with a single अन्वय for both.

Pujya Swamiji himself has gone through more than three-fourth's of this book, with स्वामिनि reading out the edited manuscripts to him. Even in the last two weeks before his samadhi in September 2015, he would ask for the manuscripts to be read out to him every morning. Swamiji not only taught शास्त्र all his life but he lived शास्त्र and breathed शास्त्र till the end. And I could see the joy on his face as he listened to शङ्कर's words and his own. He clearly expressed his appreciation that the book has come out very well.

When the book is being released in September at the place of his समाधि in Rishikesh, I am sure Swamiji would smile and tell to himself, 'Well done'!

स्वामि साक्षात्कृतानन्द

Abbreviations used in this book

ई.उप.	- ईशावास्योपनिषत्	भ.गी.	- भगवद्गीता
के.उप.	- केनोपनिषत्	ब्र.सू.	- ब्रह्मसूत्रम्
क.उप.	- कठोपनिषत्	जै.सू.	- जैमिनिसूत्रम्
प्र.उप.	- प्रश्नोपनिषत्	पा.सू.	- पाणिनिसूत्रम्
मु.उप.	- मुण्डकोपनिषत्	न्या.सू.	- न्यायसूत्रम्
मा.उप.	- माण्डूक्योपनिषत्	आ.श्रौ.सू.	- आपस्तम्बश्रौतसूत्रम्
तै.उप.	- तैत्तिरीयोपनिषत्	तै.सं.	- तैत्तिरीयसंहिता
ऐ.उप.	- ऐतरेयोपनिषत्	तै.ब्रा.	- तैत्तिरीयब्राह्मणम्
छा.उप.	- छान्दोग्योपनिषत्	ऐ.ब्रा.	- ऐतरेयब्राह्मणम्
बृ.उप.	- बृहदारण्यकोपनिषत्	शा.भा.	- शाबरभाष्यम्
श्वे.उप.	- श्वेताश्वतरोपनिषत्	म.स्मृ.	- मनुस्मृति
जा.उप.	- जाबालोपनिषत्		
नृ.उ.ता.उप.	- नृसिंहोत्तरतापनीयोपनिषत्		

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॥ श्री आर्षपरम्पराचार्येभ्यो नमः ॥

Introduction to अध्यासभाष्यम्

ब्रह्मसूत्रम् is वेदान्तशास्त्रम्, which discusses the vision of the उपनिषद्'s analytically and logically to arrive at the fact that all वेदान्तवाक्य's have their तात्पर्य, commitment, only in revealing जीवेश्वरैक्यम्। In the process it dismisses various contentions raised against this purport. It is a प्रमाणग्रन्थ, a valid means of knowledge.

When there is something to be understood only through the शास्त्र, we have to keep ourselves totally open for the शास्त्र to tell what it has to tell. Whether it is talking about a means for an end, or about an end that is desirable, if what it talks about is अनधिगतम्, not known to us so far, not available for the other means of knowledge that we have, we have to keep ourselves totally open. प्रत्यक्ष, अनुमान, अर्थापत्ति, उपमान and अनुपलब्धि are the five valid means of knowledge at human disposal. If there is something that is useful to me, but not available for these five means of knowledge, then that would become the subject matter of वेद। वेद talks about various साधनसाध्य's, means and ends, but it has to have its विषय, subject matter, only in revealing what I do not know. What I do not know, is not enough but also what I cannot know - that is called अनधिगतत्वम्।

पञ्चप्रमाणानधिगतत्वं विषयस्य - the subject matter of the वेद does not fall within the five known means of knowledge.

For a known end like having a son, wealth, etc we have got known means. If the known means do not help us gain what we want, we have got means in the वेद which we do not know otherwise like पुत्रकामेष्टि ritual for getting a son, कारीरी ritual for getting rains and आवहन्तिहोम for getting wealth. Therefore for known ends, unknown means are revealed by the वेद। One wants to have progeny. There is पुत्रकामेष्टि ritual for removing all obstacles in getting progeny. It is a very elaborate and expensive ritual and therefore only kings used to perform it in those days. राजा दशरथ performed पुत्रकामेष्टि। In the last century, a zamindar who owned thousands of acres of land, who did not have children even after fifteen years of marriage, performed पुत्रकामेष्टि as advised by a learned साधु and he had children thereafter. पुत्रकामेष्टि-born children are there even now; so पुत्रकामेष्टि works. We do not know पुत्रकामेष्टि, we cannot figure it out, it is अनधिगतम्।

There are also known means for unknown ends, like स्वर्ग, better जन्म, etc. If I do some good कर्म like extending help to somebody who needs it, this good कर्म will give me पुण्य, taking me to something good later. This is not known to me. That for a known कर्म there is अदृष्ट, पुण्य, which results in pleasant situations either in this life or hereafter is unknown to me. That is also the subject matter of the वेद।

Then we have unknown means for unknown ends, like 'सोमेन यजेत' । सोमयाग I do not know; that there is life after death and that there are other लोकs, I do not know; that if I perform सोमयाग, स्वर्ग is the फलम् is also unknown to me. In other words, both साधन and साध्य are unknown to me. These unknown things, not knowable through other means of knowledge, are also revealed by the वेद ।

Therefore वेद reveals unknown means for known ends, known means for unknown ends and unknown means for unknown ends. The वेद is complete. It has got something more to tell which is neither साधन nor साध्य । It is already सिद्ध । सिद्धवस्तुविषयमपि शास्त्रं भवति and this is where वेदान्तमीमांसा comes into the picture. सिद्धवस्तु means already accomplished, already existing वस्तु; and by revealing the सिद्धवस्तु, शास्त्र has got its subject matter. सिद्धमपि वस्तु, if it is प्रमाणान्तरानधिगतम्, then शास्त्रविषयं स्यात्; even though it is an accomplished वस्तु, suppose it is not available for other means of knowledge, then it becomes the subject matter of शास्त्र ।

How do you say सिद्धवस्तु is the subject matter of शास्त्र? सिद्धवस्तु means it is already existing. Then it should be within the scope of five known means of knowledge. There cannot be a सिद्धवस्तु without it being an object of any one of the five means of knowledge.

No, you cannot say साध्य alone can be शास्त्रविषय, सिद्धवस्तु cannot be the subject matter of शास्त्र । Suppose it is yourself, आत्मा? Understand the beauty of all this. आत्मा is सिद्ध । Yes, I am.

'I am' is सिद्ध, am-ness is सिद्ध । When you say 'I am', the am-ness reveals सिद्धि । I am. I exist. Now, the सिद्ध-आत्मा can become a साध्य-आत्मा, if the याथात्म्यम्, the reality, the nature of सिद्ध-आत्मा, is not known to you, and is sought after by you. You seek security, that is the nature of सिद्ध-आत्मा; you seek आनन्द, that is the nature of सिद्ध-आत्मा । You want to be significant, and the nature of सिद्ध-आत्मा is that it is the only significant reality; you want to be big, the reality of आत्मा is the biggest, it cannot be bigger; you want to be free; the reality of आत्मा is freedom. In other words, what you want to be, happens to be yourself. How can it be? These are all things that I want to be. How can they be myself? शास्त्रदृष्ट्या, from the vision of शास्त्र, that is how it is, you are what you want to be. Now you have to get शास्त्रदृष्टि; you have no option. If one has an iota of विवेक, there is no option, because what one wants is exactly what one is. There is no option. Only अविवेक gives you option.

Now, what I want to have, what I want to be, is myself. I have five means of knowledge, which are meant for conducting my life. These five means of knowledge have their own objects and I am the प्रमाता, the knower who has these five means of knowledge to know things that I can objectify. If there is anything that I have to know about myself, I have no means of knowledge. Asking the question 'Who am I?', I am not going to get an answer. The one who is expected to answer the question is myself, who is asking the question. Therefore सिद्ध-आत्मा becomes the subject matter of शास्त्र ।

वेदान्तैकवेद्यत्वमात्मनः अस्ति, आत्मा has got the वेद्यत्वम्, the status of being known only through वेदान्तशास्त्रम्। आत्मा is to be understood only by वेदान्त। The शास्त्रदृष्टि, and what I want to be is one and the same. शास्त्रदृष्टि is अहमखण्डमद्वितीयं ब्रह्म; what I want to be is also अखण्डमद्वितीयं वस्तु and that happens to be ब्रह्म। ब्रह्म is a word, but what I want is अखण्डमद्वितीयम्; I want to be free from smallness, free from insignificance, free from being one among the many. Nobody wants to be one among the many. Even suppose you want to be a member of a particular group, that is again to be exclusive, because you do not want to be lost in humanity, you want to be part of a smaller group, still smaller group, still smaller group, until there is no group; you are the only one. The human aspiration and शास्त्रदृष्टि are one and the same. शास्त्रदृष्ट्या, I am my aspired end. वेदान्तैकवेद्यत्वाद्देवान्तशास्त्रविचार is inevitable, therefore this शास्त्र is called शारीरकमीमांसाशास्त्रम्। शारीरकं is that which obtains in the शरीर, it is आत्मा, the self, अहम्। This शारीरकात्मा is the subject matter of वेदान्तमीमांसाशास्त्रम् which is very well known as उत्तरमीमांसाशास्त्रम्।

मीमांसा is an analytical book. A book of analysis of the वेदान्तवाक्य is called उत्तरमीमांसा। Why is it called उत्तरमीमांसा? Because the previous portion of the वेद, the पूर्वभाग, where the साधनसाध्य is discussed, is analysed in पूर्वमीमांसा which is also called कर्ममीमांसा, or धर्ममीमांसा। How a particular कर्म is to be done, which are the मन्त्रs that go along with it,

१ शरीरे भवं शारीरकम्। शारीरकमेव शारीरकमिति। तस्यात्मनः मीमांसाशास्त्रं शारीरकमीमांसाशास्त्रम्।

who is the देवता to be invoked in it, all these are analysed in the पूर्वमीमांसाशास्त्रम् which was written by जैमिनि, a disciple of वेदव्यास । There is really no contention, the job is shared between the गुरु and the शिष्य । The disciple covered the कर्मकाण्ड of the वेद and वेदव्यास analysed the ज्ञानकाण्ड । उत्तरमीमांसाशास्त्रम् has got relevance only for those people who understand what the subject matter is, what is it that we are looking for and how we are going to get it. In all these there should be clarity, only then this शास्त्र has relevance for them. For those who do not know what they are in for, who do not know what the शास्त्र is, this book does not make any sense. ब्रह्मसूत्रम् becomes just another book for them.

Therefore your attitude towards the शास्त्र has to be the same as your attitude towards any प्रमाण, like, towards your own eyes. Behind your eyes, you are completely there. Holding a mango in my hand, if I say, 'This is a rose', what will you say? You will sympathise with me. You want Swamiji to be right, but Swamiji says that it is a rose. You are not with Swamiji, you are with your eyes. Correct? You are totally backing your eyes. Swamiji is gone. In other words, you are fully behind a प्रमाण । You have already surrendered at the altar of प्रमाण ।

शास्त्र is प्रमाणम् । How are you going to relate to शास्त्र? Exactly like I am behind my eyes, I am behind the शास्त्र । Only then it can bless, otherwise it cannot bless. 'श्रद्धावाल्लभते ज्ञानम्', (भ.गी.४-३९) one who has श्रद्धा gains this knowledge.

The word श्रद्धा itself has to be understood properly. We do not call your being behind your eyes as श्रद्धा because you use your eyes which are प्रमाण; whereas your being behind the शास्त्र is श्रद्धा because it comes from outside. Here, in the case of eyes, there is spontaneity, whereas in the case of शास्त्र, an attitude is involved, born of understanding. That सत्यत्वबुद्धिः, शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणा, सा श्रद्धा कथिता। श्रद्धा is necessary because शास्त्रैकवेद्यत्वम् is there for आत्मा; only through शास्त्र, आत्मा has to be understood. Therefore my attitude towards शास्त्र is similar to my attitude towards my eyes or ears. Since शास्त्र comes from outside, my श्रद्धा is not going to be spontaneous. It has to come out of my own understanding of the subject matter. What is it that is involved and how शास्त्र becomes the only means of knowledge has to be understood. I have no option, either in the means of knowledge or in my aspiration. In knowledge there is no option at all, whether it is the knowledge of an object that I know, or it is the आत्मवस्तु। ज्ञानम् is always as true as the वस्तु is, ज्ञानस्य वस्तुतन्त्रत्वात्। The whole thing is choiceless.

उत्तरमीमांसाशास्त्रम् is a शास्त्र that we study after studying the उपनिषच्छास्त्रम्। While studying the उपनिषच्छास्त्रम् also, we do मीमांसा, we do analyse the sentences. There is पूर्वपक्ष, there is सिद्धान्त, etc. But here, the entire शास्त्र is in the form of मीमांसा. How is it that there is one subject matter alone? How is it that all the वेदs talk about the same thing? What exactly is the तात्पर्य, the vision, of the वेद? Is there any

other तात्पर्य possible? We need to see the impossibility of any other meaning, the irrationality of all other contentions. Therefore we have this उत्तरमीमांसाशास्त्रम् which is very important in the सम्प्रदाय । It comes at the end of one's study when one has enough understanding of उपनिषच्छास्त्रम् and भगवद्गीता । What is understood is analysed here and in the process, there is assimilation. This analytical मीमांसाशास्त्रम् happens to be in the form of सूत्रs. पूर्वमीमांसा also is in the form of सूत्रs. That starts with 'अथातो धर्मजिज्ञासा'; this starts with 'अथातो ब्रह्मजिज्ञासा' ।

There are two types of सूत्र literature. Ours is a very sophisticated culture. Our masters were amazing people. They had different styles of presenting the subject matter. They presented the subject matter through सूत्रs, so that one could have all of it in memory. Particular schools of thought also have सूत्र texts like वैशेषिकसूत्रs and योगसूत्रs where a system is presented. We also have व्याकरणसूत्रs, which are a little different but which present the subject matter, the भाषाज्ञानम्, knowledge of the language, using a meta language. For a given discipline of knowledge, the required information is not too many. Therefore you do not need a meta language. But in language you require to contain countless pieces of information; therefore they use a symbol language, a meta language. That is how you get the सूत्र 'इको यणचि' (पा.सू.६-१-७४) । So there is one type of सूत्र literature which just presents a subject matter.

But मीमांसासूत्रs are analytical; no meta language is used. Only the language we know is used but it is analytical. Therefore we are in for a study - how the subject matter is analysed, how a topic is discussed threadbare, and how to even deal with that topic. There is so much to learn in the very presentation of the topic and the style of discussion. A topic is taken; a binary approach, two कोटिs are presented, two possibilities, not opinions, are given - one is पूर्वपक्ष and the other is सिद्धान्त, our conclusion. The पूर्वपक्षी is allowed complete freedom to present his case properly, he is not interfered with at all. He argues and dismisses the other possibility. When he argues, you feel that he has dismissed वेदान्त। The सिद्धान्ती then comes and argues. Then you think - 'My God! Why did it not strike me at all'? This is how it progresses, we have to learn how to have a discussion, how to have a dialogue.

ब्रह्मसूत्रम् is amazing. It enjoys an admirable method of discussion. It has got four chapters, each chapter has got four sections, each section has many topics, and each topic is called an अधिकरणम्। We will be discussing all that. Each अधिकरणम् has many सूत्रs but the first four अधिकरणs have only one सूत्र each. What is discussed in these four अधिकरणs is what is elaborated later. There is nothing that is not discussed within these four सूत्रs; therefore we are going to confine ourselves to the first four सूत्रs.

By tradition, one has to know a few things before entering into this शास्त्र। This text is external to the वेद। So, what is

the connection of this text to वेदशास्त्रम्? In the सम्प्रदाय it is very seriously discussed. In the वेद, you have a statement, 'स्वाध्यायोऽध्येतव्यः', one should study स्वस्याध्यायः, one's own recension of वेद। This is a विधि, a mandate of the वेद। लिङ्, लोट्, and तव्य, these three प्रत्ययस reveal a विधि, a thing to be done. Unless you study the वेद you will never know this particular विधि। And unless you know the विधि, you will not study the वेद। Then, how can anyone ever know the विधि? So अत्र, the वृद्धव्यवहार becomes very important. The व्यवहार, activities, interest and commitment of the वृद्धस, the elders, motivate a child to study the वेदमन्त्रस. When one studies the वेद, in the वेद itself, there are वाक्यस like 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः' (बृ.उप.२-४-५), 'तरति शोकमात्मवित्' (छा.उप.७-१-३) 'ब्रह्मविदाप्नोति परम्' (तै.उप.२-१), etc wherein आत्मा is presented by the शास्त्र as something to be known to cross over संसार and gain the limitless. By this knowledge one gains मोक्षपुरुषार्थ। Therefore शास्त्र becomes a मोक्षशास्त्रम्, named after the very पुरुषार्थ itself. It is मोक्षाय शास्त्रम्, that which gives you मोक्ष। Therefore when you say मोक्षशास्त्रम्, you are pointing out the human aspiration.

The सम्प्रदाय has an approach on the topic of पुरुषार्थ। To begin with, पुरुषार्थः चतुर्विधः, there are fourfold पुरुषार्थस, ends to be accomplished by all human beings. They are धर्म, अर्थ, काम, and मोक्ष। अर्थ and काम are commonly aspired for by all; धर्म one has to specially aspire for and मोक्ष comes as the last पुरुषार्थ to be chosen by the individual. It does not come naturally. It looks as though optional, because there are four पुरुषार्थस and among them मोक्ष is परमपुरुषार्थ, the ultimate end.

It is like saying, among the various animals in this world the most evolved is the human being. I heard someone saying this. I do not know whether it is a praise, or it is belittling the human being. Really speaking, there are no four पुरुषार्थs. मोक्ष alone is the पुरुषार्थ and धर्म, अर्थ and काम resolve into मोक्षपुरुषार्थ ।

मोक्ष is not open to option. Our own aspirations reveal that this is what we want finally. One is a seeker, not for the sake of seeking, but for cessation of seeking for good. Nobody is suffering for want of what we call seeking. Everybody is seeking to be different. In that 'different person' there should be no further seeking to become different. I want to be different. Once I become different, I should not again try to become different. Again if I want to become different, then what is the difference? Previously, I did not like myself, then I tried to become different. I changed the place, I became different in terms of place. Similarly I become different in terms of time, in terms of qualifications, skill, etc. Still I want to become different. Therefore it does not make any difference. The whole lifetime is spent in trying to become different, different, different, married, different, now free from that relationship, different, again married, different; this is how the person always wants to become different. So what is it, that you are seeking? 'I want to become that person from whom I do not want to become different'. The only way is, you have to be पूर्णः । Then there is कृतकृत्यता, पूर्णता, fulfilment. There is no more attempt to

become different because 'अहं पूर्णः'। Therefore nobody wants to settle for anything less. If nobody can settle for anything less, then why should anybody think that धर्मार्थकाम is enough for one? This is not under-achievement, it is अविवेक, understand. There are people who under-achieve, that is a different issue altogether. It is an understatement to say that it is under-achievement. It is absence of विवेक; what I want is not clear. Therefore there are too many options looming large before you, as though you have to choose one of them.

When one studies one's वेद, one is going to come across sentences like 'आत्मा वा अरे द्रष्टव्यः' and so on. Generally, one passes these sentences, because they do not draw the attention of the person. Then what draws the attention? Different things draw attention at different times. There is a time in life, when education draws the attention, at another time job draws the attention, family draws the attention. There are too many irons in the fire. They all draw attention, consume the time of the person. At a given time the commitment is towards a few of them, one of them predominantly, like even education becomes the commitment in the beginning, then job becomes the commitment, then family, and so on. When a person is forty years, family is the commitment, when he becomes fifty years family is the commitment, when he becomes seventy-one years, family is the commitment; when he becomes eighty-nine years, family is the commitment. These are very reasonable and legitimate. This is how the whole world is.

The person does not know anything else. Not that he is very happy with the family. That is how one lives one's life.

There may be a person, who at some stage in life, having examined life's experiences, has the time and interest to look into those sentences of शास्त्र that talk about gaining the fullness by knowledge of आत्मा and goes with it. That is how one comes to वेदान्त। This is the सम्प्रदाय, the traditional approach. When he gets interested in the शास्त्र, he wants to know what exactly the शास्त्र wants to convey and who is an अधिकारी for it. Some निर्णय, ascertainment, is to be done as to who is अधिकारी for this शास्त्र, even though शास्त्र tells passingly. That is analysis.

बृहदारण्यकश्रुति says, 'शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्यति' (४-४-२३), may one see the self in the mind, having gained the qualifications of शम, दम, उपरति, तितिक्षा, श्रद्धा and समाधानम्। All these are words of शास्त्र, it is not शङ्कर's contribution, nor is there शङ्कर's अद्वैत। शङ्कर does not have a philosophy of his own. शास्त्र is प्रमाणम्, and to understand what it says, you have to look at the प्रमाण as प्रमाण। You should not bring your conclusions into the प्रमाण, try to squeeze out of it your own ideas; that is not paying due respect to the प्रमाण। If you do so, it is like using the eyes to see an object, and then concluding whatever you want to conclude irrespective of what the eyes reveal. I find that various आचार्य's come to their own conclusions, and read them into the प्रमाण। They use their linguistic and other skills to squeeze out of the प्रमाण a certain meaning;

but those meanings do not have staying power. If शास्त्र has a vision, that vision should not contradict other प्रमाणs. If it contradicts, शास्त्र gets into the field of other प्रमाणs. Therefore शास्त्रस्य मीमांसा, analysis of शास्त्र becomes very important. This मीमांसा is called शारीरकमीमांसा ।

In the word शारीरकमीमांसा, the suffix 'क' in शारीरक has no extra meaning. It is स्वार्थे । शरीरमेव शरीरकम् । The tradition gives कुत्सितार्थ, meaning of insignificance to the suffix 'क' in शारीरक, which means body. तन्निवासी, the one who resides in the body, शारीरकः, is प्रत्यगात्मा । तस्य मीमांसा, enquiry, analysis of शारीरकात्मा in such a way that you arrive at the meaning of the oneness between the शारीरकात्मा and जगत्कारणं ब्रह्म is शारीरकमीमांसा । मीमांसा is a very beautiful word derived by adding सन्-प्रत्यय to मान्-धातु^१, which is used पूजार्थे, in the sense of worship. So, मीमांसा means पूजनीयविचारः, a worshipful analysis of the sentences of वेद । You approach वेद with reverence. You do not have the feeling that you are the one analysing the शास्त्र and trying to find out the meaning. I approach the शास्त्र with a prayer to reveal itself to me. Therefore, मीमांसा is the means for gaining a hold over the subject matter. We call

^१ मान पूजायाम् भ्वादिः (९७२) । मानेर्जिज्ञासायाम् इति (काशिका ३.१.६) वचनात् पूजितविचारे अस्य धातोः नित्यसन्नन्तत्वात् न तु इच्छार्थकः सन् । मान् + सन् । मान् + मान् + स (अभ्यास, duplication by सन्त्यङोः, पा.सू.६-१-९) । मा + मान् + स (हलादि शेषः, पा.सू.७-४-६०) । म + मान् + स (ह्रस्वः, पा.सू.७-४-५९) । मि + मान् + स (सन्त्यतः, पा.सू.७-४-७९ इति इत्वम्) । मी + मान् + स (मान्बधदान्शान्भ्यो दीर्घश्चाभ्यासस्य, पा.सू.३-१-६) । मी + मां + स (नश्चापदान्तस्य झलि, पा.सू.८-३-२४) । मीमांस + अ (अ प्रत्ययात्, पा.सू.३-३-१०२) । मीमांस् अ (अतो लोपः, पा.सू.६-४-४८) । मीमांस इति प्रातिपदिकः । मीमांस आ (अजाद्यतष्टाप्, पा.सू.४-१-४) । मीमांसा (अकस्सवर्णे दीर्घः, पा.सू.६-१-१०१) ।

it श्रवणविधि which says one should know आत्मा and in order to know, one has to listen about आत्मा । That listening implies मीमांसा । Even when you are studying the उपनिषद्'s, etc, you do मीमांसा, the मीमांसा is already done, analysed and kept ready.

We have here a whole scheme of things. This ग्रन्थ has four chapters and each chapter has four sections and number four seems to me to be based on the famous presentation of आत्मा as चतुष्पाद्, having four feet, four quarters. Even though the सूत्रs are outside the वेद, as they are presenting the वेदशास्त्रम्, they are also given the same status as the मूलग्रन्थ, the original शास्त्र । सूत्र is called मूल । A commentary on the मूलग्रन्थ that is, उपनिषद् is called भाष्य and therefore the commentary on ब्रह्मसूत्रम् is also called सूत्रभाष्यम् । You understand the attitude of the सम्प्रदाय । Even the पाणिनिसूत्रs commented upon by पतञ्जलि is called महाभाष्यम् ।

The भाष्य definition¹ says, भाष्यविदः, those who know भाष्य, विदुः, they understand this as भाष्यम्; यत्र, यस्मिन् ग्रन्थे, where, सूत्रार्थः वर्ण्यते, the meaning of the original text is explained, unfolded, elaborated वाक्यैः सूत्रानुसारिभिः, by the sentences following the sequence of words in सूत्रs, unfolding the सूत्रs; not only that, स्वपदानि च यत्र वर्ण्यन्ते, one's own words and sentences are also explained, wherever necessary. When you write you have to defend properly what you conclude. Such a commentary is called भाष्यम् ।

¹ सूत्रार्थो वर्ण्यते यत्र वाक्यैः सूत्रानुसारिभिः । स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

If you just give the meaning of the सूत्र it is called वृत्ति, there is no defence. You have to explain why you explain that way, then only it becomes भाष्यम् । Then we have व्याख्यानम्^४, टीका, a commentary which is characterised by पदच्छेदः, the separation of words by resolving the सन्धिः; पदार्थोक्तिः, giving the meaning of the words; विग्रहः, resolution of समास, compounds, if any; वाक्ययोजना, creation of the sentence by connecting the words and doing अन्वय, and also giving सङ्गति, the connections to what has been said before; and finally आक्षेपश्च समाधानम्, if there is any possible doubt, create that doubt, an objection, and then answer that.

शङ्कर is the last link we have in the अद्वैत tradition of opening up the ब्रह्मसूत्र through भाष्य । Some other later आचार्य have commented upon सूत्र differently. शङ्कर's भाष्य has a certain प्रसन्नता and गाम्भीर्यम् । It is very pleasant to read and of course it has depth and profundity, thus attracting many टीकाs. टीका explains what is said by भाष्यकार, as well as what is not said. Therefore टीका becomes very important. टीका itself attracts further टीकाs, resulting in different recensions.

For ब्रह्मसूत्रभाष्य, वाचस्पति मिश्र wrote a commentary. He was a great scholar and he named his commentary after his wife, भामती । There is a story told behind this naming. I do not know whether it is true. When she came to the house, he had already begun writing the टीका । He went on writing, he did not have time for anything else. Afterwards when

^४ पदच्छेदः पदार्थोक्तिः विग्रहो वाक्ययोजना । आक्षेपश्च समाधानं व्याख्यानं पञ्चलक्षणम् ॥

he finished writing the commentary, he looked at भामती, and she was forty-seven! This fortyseven is my contribution but the story goes that भामती served him all those years, respecting what he was doing and allowing him to write the टीका, and therefore he immortalised her by giving her name, भामती to the book. He was a very great writer, equal to भाष्यकार in handling words. But he had his own contention, he gave a slant to वेदान्त । His understanding of वेदान्त as प्रमाणम् was a little doubtful, therefore all the other consequent problems surfaced. But still, because of his style of writing and his grasp of other topics, etc he is highly respected in the tradition.

सूत्र, भाष्य, टीका इति, it is a pyramid. भाष्य has टीका, टीका has टीका । भामतिटीका was commented upon by one अमलानन्द, a great scholar in his कल्पतरुटीका । कल्पतरुटीका was again commented upon by another great person, अप्पय्यदीक्षित in his commentary known as परिमल, which is last in the pyramid. Then we have टिप्पणीs, footnotes for every one of them, which explain difficult words. You can understand the seriousness of the शास्त्र ।

There is another tradition, closer to भाष्यकार's thinking, that was initiated by आनन्दगिरि । Based upon आनन्दगिरि, and little improved upon, very close to भाष्यकार's thinking, is गोविन्दानन्द's रत्नप्रभाटीका । These days रत्नप्रभा is followed by many teachers. गोविन्दानन्द had a disciple named पूर्णानन्द । He has written a टीका for रत्नप्रभा for the first four सूत्रs called पूर्णानन्दीयम् । Sometimes it is useful. In these discussions we

follow रत्नप्रभा closely. This is the शास्त्रम्। भाष्यकार introduces the text with his famous अध्यासभाष्यम्। Before getting into it, let us look into the background topic.

The tradition holds it that the first सूत्र, 'अथातो ब्रह्मजिज्ञासा', reveals a topic, a topic which is relevant to the शास्त्र and the पुरुषार्थ। The human aspiration is पुरुषार्थ। Even though it looks manifold, when examined, all of them resolve into one पुरुषार्थ called मोक्ष। So मोक्ष is the only पुरुषार्थ। Here is a contention. What do you get out of वेदान्तशास्त्रम्? If आत्मा is ब्रह्म, let it be so; it is not a साध्य and I do not get anything out of it. मोक्ष, if it is पुरुषार्थ, it must be कृतिसाध्यः, accomplished by action. This is based on logic. It is not न्याय system, but pure reasoning. In fact आनन्दगिरिटीका is called न्यायनिर्णय। ब्रह्मसूत्रम् is called न्यायशास्त्रम्। In the arguments they will use the words, 'इति न्यायात्', like 'इति श्रुतेः', and then quote the सूत्र। In our discussions, there are going to be a lot of analytical arguments.

In the argument कृतिसाध्यः मोक्षः, the first step is मोक्षः पुरुषार्थः न वा, whether मोक्ष is a पुरुषार्थ। If it is not a पुरुषार्थ, we need not discuss it; there is no need for a शास्त्र for discussing a non-existent पुरुषार्थ। If it is a पुरुषार्थ, then the हेतु, reason for it is साध्यत्वात्; it is साध्य, to be accomplished, अर्थादिवत्, like any other पुरुषार्थ such as अर्थ, wealth. मोक्षः साध्यः, पुरुषार्थत्वादर्थोदिवत्। Then the second step is मोक्षः कृतिसाध्यः, साध्यत्वादर्थोदिवत्। मोक्ष is accomplished through कर्म, because it is साध्य, it is a thing to be accomplished, like any other पुरुषार्थ such as अर्थ। Anything

to be accomplished is accomplished only by कृतिः, effort. Therefore, you cannot say, 'ज्ञानात् मोक्षः' । ज्ञानम् is only a basis for your seeking. There is no मोक्ष just by knowledge. You may know how to earn money, you may be a cashier in a bank dealing with a lot of money, still it does not mean that you have money. Knowledge of how to earn money is not the same as having the money; you have to earn the money.

What is the व्याप्ति, postulate for the above हेतु, that is, साध्यत्वात् and the consequent conclusion that मोक्ष is कृतिसाध्य? The व्याप्ति is यद्यत् साध्यं तत्तत् कृत्यपेक्षम् साध्यत्वात् घटादिवत् । This is called व्याप्तिज्ञानम्, based on which an inferential statement is arrived at. This is the न्याय approach to the whole शास्त्र here. One has to be very clear about this as some of these words in the inferential statement will repeat themselves. यद्यत्साध्यम्, whatever is to be accomplished, तत्तत्कृत्यपेक्षम्, कर्मापेक्षम्, it depends entirely upon कर्म, साध्यत्वात्, being something to be accomplished, being not already existent, like a घट । Clay does not make itself into a pot, you have to make it into a pot. Pot is कृतिसाध्य । Therefore, if you say मोक्ष is already सिद्ध, there is no subject matter. If it is साध्य then there is subject matter. It is tight logic. This is the background of the पूर्वपक्ष for the first सूत्र and all that follows. The whole मीमांसाशास्त्रम् is to meet with this kind of thinking.

Therefore, the पूर्वपक्षी says, the entire वेद is विधिप्रतिषेधात्मकम्, in the form of do's and don'ts, committed to make you do certain कर्म's, and make you avoid doing certain other कर्म's.

The whole शास्त्र is in the form of वाक्यs and all वाक्यs are dependent upon the क्रियापद and the क्रियापद is primarily dependent on the verbal suffixes तिङ् which is a thing to reckon. In a क्रियापद, the प्रकृति only tells what the action is and the suffixes reveal the action and their tense. Of the verbal suffixes, लिङ्, लोट् and तन्य are the main ones in the वेद, commanding you to do action and the वेद's commitment is only in these three suffixes. Therefore without कर्म there is no वाक्य in the वेद। According to जैमिनि, the वेद is committed to reveal कर्म only. जैमिनि presents only कर्मशास्त्रम्, he is not arguing against वेदान्त। But पूर्वमीमांसकs make an argument out of that. The whole शास्त्र belongs to the वेद and the वेद enjoins you to do कर्म। That is the कर्म background.

Against the कर्म background of वेद, वेदान्तशास्त्रम् is presented as मोक्षशास्त्रम्। We say, साध्योऽपि मोक्षः, even though मोक्ष is to be gained, it is not कर्मापेक्षम्, it does not depend upon कर्म, सिद्धवस्तुविषयत्वात्, it is already accomplished, दशमवत्, like the tenth man, or स्वकण्ठाभरणवत्, like the necklace on your neck, उपनेत्रवत्, like the spectacles on your forehead. वेदान्तशास्त्रम् thus gains a stature and a prime place in the whole Vedic literature. There are various disciplines of knowledge born of वेद। There are वेदाङ्गs like शिक्षा, निरुक्तम् and so on which help to understand the वेदs and there are उपवेदs, like आयुर्वेद and गन्धर्ववेद। But there is nothing like वेदान्तशास्त्रम्, which talks about a पुरुषार्थ that has nothing to do with कर्म, or any type of effort, nothing to do with becoming. Even though मोक्ष is a thing to be accomplished, it needs only

one साधनम्, that is ज्ञानम्। ज्ञानात् मोक्षः, by knowledge is मोक्ष, ज्ञानमेव मोक्षः, मोक्ष is in the form of knowledge itself, why because it is the knowledge of one's own self being पूर्णः।

Now we have to establish how ज्ञानात् मोक्षः is possible. I am a संसारी and I need मोक्ष, there is no doubt in this. That means संसारित्वम् has to undergo a change to make the person free, like you go through a process of treatment and get rid of illness. Similarly, we have to get rid of भवरोग, the disease of संसार, through a process of change. Therefore, how can मोक्ष be ज्ञानसाध्य, possible by knowledge? We say, मोक्ष is नित्य। I am just introducing the arguments here that are to come later. You cannot have अनित्यमोक्ष, a मोक्ष that comes and goes. No पूर्वपक्षी accepts अनित्यमोक्ष। Everybody talks about his or her own concept of मोक्ष। Even the Buddhist has got his own मोक्ष, निर्वाण। No one talks about a temporary मोक्ष। If somebody talks about temporary मोक्ष, he is not talking about मोक्ष, he is talking about some holiday. If मोक्ष is नित्य, it cannot be कृतिसाध्यः, it cannot be a product of कर्म। Why? Because यत्कृतकं तदनित्यम्, anything created is bound by time, कृतकत्वात्, being created, like a pot. Therefore, if मोक्ष is कृतिसाध्य, it becomes अनित्य। You will say, 'I had मोक्ष for three days'. Whether you had मोक्ष or not, I had मोक्ष from you. If मोक्ष is not born of कर्म, that means it should be सिद्ध, already accomplished.

कर्म cannot produce नित्यमोक्ष because only four types of results are possible from कर्म। First result is उत्पत्ति, it can create,

produce something. For eg, when you sow a seed, it sprouts. Next is **आप्ति**, you can reach some place by the action of walking. Or you can gain something that is away from you in time. Sometimes you have to wait it out. Suppose you want to have your **षष्ट्यब्धपूर्ति**, sixtieth birthday celebration, and you are only twenty-two, you have to wait. Your children have to perform that. You are away by time, separated by time. Sometimes you are away by place, distance. Rishikesh is already there, but you have to go there. This is **कर्मफलम्**। The third **कर्मफल** is **संस्कार**, where you can purify something and bring back the old shine. And lastly, you can modify something like modifying the clay into pot or destroy an existing pot to make it clay, **विकार**। So **उत्पाद्यम्**, **आप्यम्**, **संस्कार्यम्** and **विकार्यम्** are the four results possible from **कर्म**। **मोक्ष** is not any one of them because it is **नित्य**, already accomplished. It is already existent, not **उत्पाद्य**; it is already gained, not **आप्य**; it is already **शुद्ध**, free from the need for **संस्कार**; and it does not undergo any change, it is **निर्विकार**। This is the nature of **आत्मा**, the nature of every seeker of **मोक्ष**। This is the vision of the **शास्त्र**।

That is why **शास्त्र** becomes so important. In the vision of the **शास्त्र**, **आत्मा** is **मोक्षस्वरूप**, and even though it is **सिद्ध**, it is a **पुरुषार्थ**। The word **मोक्ष** meaning freedom, comes from the धातु 'मुच्-मोक्षणे' in the sense of freedom from bondage, freedom from what you do not want. What you do not want, you do not have it. 'I do not want दुःख', you do not have it. 'I do not want insecurity', you do not have it. 'I do

not want to be small', you are not. 'I do not want to be insignificant in life', you are not. 'I want to be significant', yes, you are the only significant person. 'I want to be happy', that is what you are. What you do not want also, you do not have. If you say, 'I have it,' that is your problem. What you want, you already have it, you are that. If you say, 'I do not have it,' that is again your problem. If that is so, why do I not feel that way? You can understand the innocence and foolishness of the question based on feeling when we are talking of lack of knowledge here. It is obvious that शास्त्रदृष्ट्या, I am what I want to be, I do not have what I do not want to have and I do not need to get rid of it. Both ways, if you feel the opposite, you are done by your own mistake, not by anybody. You do not need a mother-in-law for this, you yourself are the perpetrator, you are against yourself. The only excusable factor is it is अविचारसिद्ध, there is absence of enquiry. आत्मा is mistaken for what it is not and then you want to get rid of it. You do not like it also because it is against your nature. What you want to be is already yourself, but you are struggling to be that.

It is like sugar crystal telling me, 'Swamiji, I have been struggling hard. I am a sincere seeker. Please help me. Please give me freedom from this struggle.' I asked, 'What is your problem? Why are you struggling?' The sugar crystal tells, 'I want to be sweet. I am told I am sweet, but I want to experience that.' The situation is exactly similar here in my struggle to become free. मोक्षः पुरुषार्थोऽपि न कृतिसाध्यः,

why because सिद्धवस्तुविषयत्वात्, and that वस्तु is पूर्णं ब्रह्म, जगत्कारणं ब्रह्म । I want to be that सिद्धवस्तु and शास्त्र says, तद्वह्म त्वमसि । If that is the truth, that is शास्त्रदृष्टि, there is no other way of figuring it out. Therefore one has to study the शास्त्र and find out its तात्पर्य ।

Therefore you go by the श्रवणविधि of the शास्त्र, 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः' । For आत्मदर्शनम्, 'आत्मा वा अरे श्रोतव्यः'; श्रवणविधि is the main विधि and the other two विधिस, मननम् and निदिध्यासनम् are only अङ्ग, they subserve श्रवणविधि । आत्मा is to be understood, it is not a matter of belief, therefore मन्तव्यः, therefore निदिध्यासितव्यः । Because ज्ञानान्मोक्षः, one must choose to know what शास्त्र says. That I want to know what the शास्त्र says is आपाततज्ञानम्, based on वृद्धव्यवहार, based on paperbacks. It says, 'You are सच्चिदानन्द, you are consciousness, not bound by anything'. That knowledge is आपाततज्ञानम् । It may motivate. But the whole approach has to be tidy, free of dust. If the approach is clear, if I know आत्मा is शास्त्रैकवेद्यः, शास्त्र's subject matter is जीवब्रह्मैक्यम्, आत्मा is ब्रह्म, but it is mistaken for जीव who is a कर्ता, भोक्ता and therefore there is संसार, and I want release from this संसार, then the whole pursuit becomes meaningful because बन्धः, bondage is अध्यासः, superimposition, in the form of अतस्मिन् तद्बुद्धिः; आत्मा is mistaken for अनात्मा and अनात्मा is mistaken for आत्मा । Even though one cannot be taken for the other, one is mistaken for the other, and therefore one suffers from संसार । One therefore has to get rid of this अविद्या by the knowledge of जीवब्रह्मैक्यम् । अविद्यानिवृत्ति

alone is संसारनिवृत्ति, मोक्ष । For that alone वेदान्तशास्त्रम् is there. Therefore, subject matter being there for वेदान्तशास्त्रम्, पुरुषार्थ in the form of knowledge being there, मीमांसाशास्त्रमारम्भणीयम्, we are ready to start मीमांसाशास्त्रम् । Therefore अथातो ब्रह्मजिज्ञासा इति ब्रह्मजिज्ञासा कर्तव्या ।

Before beginning his commentary on the first सूत्र, भाष्यकार establishes the existence of अध्यास so that the ground is prepared for starting the शास्त्रमीमांसा ।

॥ अथाध्यासभाष्यम् ॥

। अथाध्यासप्रतिज्ञाभाष्यम् ।

युष्मदस्मत्प्रत्ययगोचरयोर्विषयविषयिणोस्तमः प्रकाशवद्विरुद्धस्वभावयोः
इतरेतरभावानुपपत्तौ सिद्धायाम्, तद्धर्माणामपि सुतरामितरेतरभावानुपपत्तिः
इत्यतोऽस्मत्प्रत्ययगोचरे विषयिणि चिदात्मके युष्मत्प्रत्ययगोचरस्य
विषयस्य तद्धर्माणाञ्चाध्यासः तद्विपर्ययेण विषयिणस्तद्धर्माणाञ्च
विषयेऽध्यासो मिथ्येति भवितुं युक्तम् ।

विषयी is the subject, विषय is the object. विषयिणि आत्मनि विषयस्य
अनात्मनः अध्यासः and विषये अनात्मनि विषयिणः आत्मनः अध्यासः is
there. What is object is taken for the subject and the subject
is taken for the object. How can the subject and the object
be one? They are never one, one cannot become the other,
विरोधात्, like a घट and a दीप । The दीप that lights up the pot
cannot become the pot, is not the pot, nor is the pot
the दीप । विषयी is अस्मत्प्रत्ययः । प्रतीतिः, what is evident, एव
प्रत्ययः । अहमिति प्रतीतिः is अस्मत्प्रत्ययः । The word प्रत्यय can
be derived in कर्मणि, in the sense of object also. प्रतीयते इति
प्रत्ययः । इदमिति प्रतीयते is इदंप्रत्ययः । Therefore one is the self-
evident चिदात्मा, revealed by the word 'I', and the other is
इदन्तया गृह्यते, an object that is referred by the word 'this'.
How can आत्मा, अस्मत्प्रत्ययविषय, which is revealed by I-sense
and इदंप्रत्ययविषय, what is objectified by you, be one and
the same?

The construction should be इदमस्मत्प्रत्ययगोचरयोः । But instead of the सर्वनाम 'इदम्', युष्मच्छब्द is used by भगवान् भाष्यकार । The object of युष्मत् cannot be अस्मच्छब्दविषय, अस्मच्छब्दविषय cannot be युष्मच्छब्दविषय, the विरोध between the two is brought out clearly by the usage of युष्मच्छब्द । आत्मनः अन्यदेव युष्मत् । युष्मत्प्रत्ययगोचर is an object that can be referred by you as 'this', meaning, other than you. Therefore it refers to इदंप्रत्ययविषय । Then why not use इदम् instead of युष्मत्? Even अहमिदम् will bring out the विरोध very well because अहम् cannot be इदम् and इदम् cannot be अहम् । But इदंशब्द is used by the शास्त्र to refer to आत्मा । आत्मा being self-evident, 'अयमात्मा ब्रह्म' (मा.उप.२) इति, अयम्, the masculine form of इदंशब्द is used along with आत्मा to refer to the नित्यापरोक्षत्वम् of the स्वप्रकाशात्मा । Therefore इदंशब्दस्य अस्मदि, आत्मनि प्रयोगात्, इदंशब्द being used in the शास्त्र along with आत्मशब्द, भाष्यकार uses युष्मच्छब्द instead of इदंशब्द । There is no other meaning.

युष्मत् च अस्मत् च, युष्मदस्मदी, ते एव प्रत्ययौ इति युष्मदस्मत्प्रत्ययौ । One is प्रतीयते इति, the other is प्रतीतिः इति । Both of them are प्रत्ययस्य । युष्मदस्मत्प्रत्ययौ तौ गोचरौ चेति युष्मदस्मत्प्रत्ययगोचरौ तयोः युष्मदस्मत्प्रत्ययगोचरयोः विरुद्धस्वभावयोः इतरेतरभावानुपपत्तौ सिद्धायाम्, one cannot become the other. The object of 'this' cannot become the object of 'I'; the object of 'I' cannot become the object of 'this'. You cannot objectify 'I' for 'I' to become युष्मत्प्रत्ययगोचर, the object of 'this'-cognition; nor can the object of 'this'-cognition become the object of 'I'-cognition,

'I'-sense. Therefore, इतरेतरभावानुपपत्तिः, one becoming the other is not possible.

Maybe तादात्म्यम्, अभिन्नता, an adjectival oneness is possible, like शुक्लपटः, white cloth? Cloth is white, white is cloth इति । No. विरोधात्, तादात्म्यम् is not possible, one becoming the other is not possible, विरुद्धस्वभावतः । Like what? तमःप्रकाशवत्, like darkness and light. Light cannot qualify darkness, darkness cannot qualify light, because in the wake of one the other goes away. Therefore co-existence is not possible, तादात्म्यम् is not possible. One is light, the other is object of light; one is the subject, विषयी, a conscious being and the other is an object of consciousness, विषय; one is चित् and the other is जड । चिज्जडयोः विरोधात्, both of them cannot mixup. Therefore अस्मच्छब्दार्थ and युष्मच्छब्दार्थ, one becoming the other is not possible. इतरेतरभावानुपपत्तिः is सिद्धः ।

One cannot become the other but maybe one can assume the attributes of the other due to संसर्ग, association? No. That is also not possible, विरुद्धस्वभावत्वात् । There is no way that light is going to assume the attributes of what it objectifies. Therefore, तद्धर्माणामपि इतरेतरभावानुपपत्तिः इति, भाष्यकार sets up the विरोध, establishing the impossibility of one becoming the other or one assuming the attributes of the other.

The word गोचर also means व्यवहार, activity. इदंप्रत्ययव्यवहार and अस्मत्प्रत्ययव्यवहार never get mixed up. Now, is this body अस्मत्प्रत्ययविषय, or इदंप्रत्ययविषय? अस्मत्प्रत्ययविषय is प्रतीतिः,

cognition; it is 'I' and इदं शरीरं प्रतीयते, it is evident to me, it is an object of 'I'-cognition. इन्द्रियाणि and अन्तःकरणम् are also इदंप्रत्ययविषयः. अहङ्कार also is इदंप्रत्ययविषय because it undergoes change to become सुखी, दुःखी, श्रोता, मन्ता इत्यादि and all these changes centred on 'I' are evident to me. Therefore, इदंप्रत्ययविषय cannot become the meaning of अस्मत्प्रत्ययविषय ।

तद्धर्माणामपि इतरेतरभावानुपपत्तौ सिद्धायां सत्याम्, when the attributes of one cannot become the attributes of the other, still, if there is इतरेतरभावापत्तिः, if one is seen as the other, then that is definitely मिथ्या, मिथ्येति भवितुं युक्तम् । The rope cannot become an object other than rope, it cannot become a stick, it cannot become a water hose, it is impossible for it to become a snake because rope is rope, but if it is still taken for a snake, it is only मिथ्या । शुक्तिका, shell cannot become रजतम्, silver. शुक्तिका is शुक्तिका, it is impossible for it to become रजतम्, but if it is taken for रजतम्, it is only मिथ्या ।

Look at how भाष्यकार sets it all up. Unless the impossibility of one becoming the other is established, there is no error. If both of them appear to be one, that is error, because one cannot become the other. Therefore you first establish the impossibility of one becoming the other, and even after that, if one is assumed to be the other, the error is well-established.

There is a contention that this भाष्य should not be studied because there is no prayer, as it starts with 'युष्मदस्मत्प्रत्ययगोचरयोः विषयविषयिणोः तमःप्रकाशवद्विरुद्धस्वभावयोः' इति । This is not right

because भाष्यकार does pray in the first sentence itself, while pointing out the विरोध, by remembering चिदात्मा, consciousness, which is the meaning of the word अस्मत्प्रत्ययविषय । In fact, in the discussion of अस्मत्प्रत्ययगोचर, in the beginning itself we go all the way. अस्मत्प्रत्यय is चिदात्मक, प्रत्यक्चैतन्यम्, why because, the whole जगत् which is इदंप्रत्ययविषय is evident to me, प्रत्यगात्मा । इदंप्रत्ययविषय is all over. All objects, शब्द, स्पर्श, रूप, रस and गन्ध, perceived through the five sense organs are इदंप्रत्ययविषय । All forms of inference based upon sensory data are also इदंप्रत्ययविषय । You do not commit the mistake of taking an object external to the body as yourself, अस्मत्प्रत्ययविषय, अहम् । You do not take your hat for yourself. But when it comes to the body, even though it is इदंप्रत्ययविषय, the object of 'this'-sense, it is taken for अहम् । So too, प्राणः, मनः, बुद्धिः, कर्तृत्वम्, भोक्तृत्वम् are all इदंप्रत्ययविषय, विकारित्वात्, as all of them undergo change. All these are evident to अस्मत्प्रत्यय । Therefore भाष्यकार reveals the nature of आत्मा in the first place itself by saying that अस्मत्प्रत्ययविषय is चिदात्मा, the वस्तु । It serves the purpose of prayer also as वस्तुस्मरणम्, remembering the वस्तु, is a form of prayer.

अतस्मिन् तद्बुद्धिः, seeing one thing as the other is called अध्यास । तस्मिन् तद्बुद्धिः, घटे घटबुद्धिः, seeing a pot as a pot is ज्ञानम् । ज्ञानम् is always वस्तुतन्त्रम्, true to the object. If there is घटे पटबुद्धिः, or पटे घटबुद्धिः, that is called error. Here the कार्यकरणसंघात is mistaken for आत्मा, आत्मा is mistaken for कार्यकरणसंघात and one suffers संसार । शास्त्रदृष्ट्या there is no

संसार and you also do not want संसार । But if you experience संसार, it is purely a superimposition upon yourself. Therefore शास्त्र is not revealing anything new, it is only knocking off all your notions. अज्ञाननिवृत्ति alone is शास्त्रप्रयोजनम् । It is one of correcting an error. अयमात्मा is ब्रह्म, it cannot be anything else. That it cannot be anything else is ज्ञानम्, that it can never be anything else is clear ज्ञानम् । That is निष्ठा, clarity. How can चित्स्वरूपात्मा attract any attribute of anything else? Therefore, भाष्यकार establishes अध्यास first so that the ground is prepared for starting the शास्त्रमीमांसा ।

युष्मत् is त्वंपद, you; युष्मदर्थ is definitely other than I and it is पराकभूतः । अस्मदर्थ is प्रत्यग्भूतः, 'I' which is the innermost, you cannot go any further, and therefore you cannot objectify that. It becomes प्रत्यगात्मा । What is objectified is युष्मदर्थ । One is अहम् and the other is इदम्, one is आत्मा, the other is अनात्मा, one is विषयी, self-evident consciousness, साक्षी, the other is विषय^१ । विषय is always अचित् जड, and विषयी is चिदात्मक, thus having वस्तुतः विरोधः । From the standpoint of the meaning of the word प्रत्यय also there is परस्परविरोध, one is प्रतीयते इति, object of consciousness, the other is प्रतीतिः, consciousness. So इतरस्य अन्यस्य इतरः अन्यः भावः, इतरेतरभावः; one धर्मी becoming another धर्मी is not possible. Even when two objects are ज्ञेय, one cannot become the other.

^१ The word विषय is derived from the root षिञ् बन्धने, with the prefix वि, विशेषेण सिनोति बध्नाति इति विषयः, that which binds is विषयः, a potential bondage, (not really).

घट and पट are ज्ञेय, objects, but घट cannot become पट, पट cannot become घट, they are two different धर्मis. Much less, when one is चिदात्मा, the other is जड, one becoming the other, forget it, that is not possible.

When this is so, तद्धर्माणामपि, तयोः आत्मानात्मनोः विषयविषयिणोः धर्माणामपि, with reference to their attributes also, one cannot become the other. The धर्म's of चिदात्मा are नित्यत्वम्, it is not subject to time, प्रत्यक्त्वम्, it is the innermost, चेतनत्वम्, it is consciousness, असङ्गत्वम्, it is free from any association, असंसारित्वम्, it is free from दुःख, अखण्डत्वम्, it is free from divisions and so on.^६ अनात्मधर्म's are स्थूलत्वम्, कृशत्वम्, कर्तृत्वम्, करणत्वम्, दुःखित्वम्, and so on. If one argues that due to संसर्ग, association, one can assume the attributes of the other, it cannot be, because of विरोध। प्रत्यये विरोधः, वस्तुनि च विरोधः। So, चिदात्मा's धर्म's cannot become the धर्म's of अनात्मा and अनात्मा's धर्म's cannot become the धर्म's of चिदात्मा। Between असङ्गात्मा and अनात्मा no combination is possible. When धर्मिसंसर्ग is not possible, धर्मसंसर्ग also is not possible. When two धर्मis do not come together, where is the question of their धर्म's coming together? There is no way of असङ्गात्मा assuming any kind of attribute by संसर्ग। Therefore, तयोः धर्माणामपि इतरेतरभावानुपपत्तिः। Still, if one is taken for the other, it is अध्यास। That अध्यास is मिथ्या, not real, मिथ्येति भवितुं युक्तम्,

^६ These are not really the धर्म's of आत्मा and they are so called धर्म's from the standpoint of अनात्मा। From the standpoint of the वस्तु, there is no धर्म at all.

it is but proper to call it as मिथ्या । मिथ्या has got two meanings, one is अपह्नुवार्थ and the other is अनिर्वचनीयार्थ, neither सत् nor असत् ।

Some words in the first sentence have हेतुहेतुमद्भाव, cause-effect relationship. They have a reason to be there. The purpose of every word is a thing to be noted. They are not piled up words. Therefore, it is a tight sentence with words having definite connections. विषयविषयिणोः is the हेतु and विरुद्धस्वभावयोः is the हेतुम् । One is the object that cannot become the subject, the other is the subject which cannot be objectified; one is प्रत्यक्, inner and the other is पराक्, outside; one is consciousness, the other is object of consciousness. Therefore, they have विरुद्धस्वभाव, their nature is just the opposite. In the same sentence, between the words युष्मदस्मत्प्रत्ययगोचरयोः and विषयविषयिणोः there is हेतुहेतुमद्भाव; युष्मदस्मत्प्रत्ययगोचरयोः is the हेतु and विषयविषयिणोः is the हेतुम् । What is 'this'-cognition has to be विषय and what is 'I'-cognition has to be विषयी, the one who has all 'this'-cognitions. तमःप्रकाशवत् is an example for their विरुद्धस्वभावत्वम्, opposite nature. Where there is light, there is no darkness, where there is darkness, there is no light. Because they have opposite nature, there is इतरेतरभावानुपपत्तिः । When this is understood for good, the सिद्धि of इतरेतरभावानुपपत्ति has taken place, that means, we have understood that one cannot become the other and one cannot also take the attributes of the other, just as the crystal cannot really assume the colour of the object like a flower around. Even though

the crystal and the flower are both objects, the crystal has the capacity to reflect the colour of the flower. But here they are not two different objects, one is subject, the other is object; one is consciousness, the other is object of consciousness. Therefore तद्धर्माणामपि सुतरां नितराम्, always, इतरेतरभावानुपपत्तिः ।

Once the विरोध is there, it can be viewed in a different way. First, इतरेतरभावानुपपत्तिः, the untenability of one becoming the other is presented to establish अध्यास । When there is untenability and still if there is an appearance of one becoming the other, then that is purely अध्यास । Later we understand the आत्मवस्तु as ब्रह्म । ब्रह्म is presented as the cause for the entire जगत्; the entire जगत् is therefore non-separate from the cause. Then जगत् becomes naturally मिथ्या, and your body-mind-sense complex also belongs to the same जगत्, it is not outside the जगत्, therefore that is also मिथ्या । What kind of relationship can be established between मिथ्या and सत्यम्, like between pot and clay? Not even cause-effect relationship can be established because effect is cause. There is no co-existence between pot and clay, there is only clay available. There is no आश्रयाश्रित relationship either, the pot is not sitting upon the clay. So संसर्ग, one becoming the substantive, the other becoming attribute is not possible, nor is तादात्म्यम् possible. The impossibility is totally established, established beyond doubt. So if they appear to be together, that is purely मिथ्येति भवितुं युक्तम् । मिथ्या is अनिर्वचनीयम्, you cannot dismiss

it as non-existent, much less can you take it as existent. If it were non-existent, there is no need to discuss it; if it is self-existent there is no topic to discuss. We are discussing this topic because it is अनिर्वचनीयम्। If somebody says, अहं कर्ता अस्मि, that अस्मि is चिदात्मा, कर्तृत्वम् belongs to अन्तःकरण; without अस्मि, कर्तृत्वम् will not be there at all. The कर्तृत्वम् and अस्मि are made into one पिण्ड; पिण्डीकृत्य, this इतरेतरभाव has taken place; आत्मा becomes कर्ता, कर्ता becomes आत्मा। Therefore what has taken place is अध्यास which is अनिर्वचनीयम्। It is अनिर्वचनीयार्थे मिथ्या, because there is no other way of one appearing as the other. It is अतस्मिन् तद्बुद्धिः, तत् cannot become अतत्, अतत् cannot become तत्, but अतस्मिन् तद्बुद्धिः is possible. तस्मिन् तद्बुद्धिः is ज्ञानम्। रजते रजतबुद्धिः is knowledge. शुक्तौ शुक्तिबुद्धिः is knowledge. But if shell is mistaken for silver then it is अध्यास, अतस्मिन् तद्बुद्धिः, अरजते रजतबुद्धिः, that which is not silver you take it as silver. चिदात्मनि कर्तृत्वबुद्धिः, कर्ता इति बुद्धिः, is अध्यास, अतस्मिन् तद्बुद्धिः। When you say, I am सुखी, दुःखी, that 'I am' is आत्मा, आत्मा is very much there. When you say 'स्थूलोऽहम्, I am fat', 'कृशोऽहम्, I am lean', 'तिष्ठामि, I am standing', 'गच्छामि, I am going', 'लङ्घयामि, I am jumping around', 'अशनायावान्, I am hungry', 'पिपासावान्, I am thirsty', in all these 'I am' is आत्मा। Therefore all these attributes are superimposed upon आत्मा। In देह, प्राण, इन्द्रिय, etc आत्मबुद्धि is there. This is not possible without अहम्। Therefore all प्रवृत्ति are there due to a clear संयोजनम् of अस्मत्प्रत्ययगोचर and इदंप्रत्ययगोचर which is purely अध्यास। According to टीकाकार it would mean that even अध्यास is not

possible; he is establishing the impossibility of अध्यास । This is also very good, you cannot have even अध्यास । Therefore अध्यास is मिथ्या, false, but then अध्यास takes place. First अध्यासस्य अनुपपत्तिः, then afterwards अध्यास is established by experience of it which is done in the sentence beginning with तथापि । यद्यपि अध्यासः मिथ्या तथापि अध्यासः अस्ति । That is why टीकाकार takes the meaning of मिथ्या as false.

तथाप्यन्योन्यस्मिन्नन्योन्यात्मकतामन्योन्यधर्माश्चाध्यस्येतरेतराविवेकेन अत्यन्तविविक्तयोर्धर्मधर्मिणोर्मिथ्याज्ञाननिमित्तः सत्यानृते मिथुनीकृत्य अहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः ।

We will first look into the sentence before getting into the finer details. It was said before that विरोधात् one cannot be mistaken for the other. Then, how can you say that अध्यास is मिथ्या? The word तथापि is the problem. Either we have to swallow तथापि, or we have to go along with the word अध्यास । अध्यास is false. You have to take it as, अध्यास is not possible, तथापि, even though it is not possible, still it is there.

We can look at why even अध्यास is not possible from a different angle, अध्यासस्य संस्कारजन्यत्वात्, and संस्कारस्य प्रमाजन्यत्वात् । प्रमा being वस्तुज्ञानम्, without प्रमा how can there be संस्कार? अध्यास is mistaking one thing for the other, rope is mistaken for snake. Snake is already known to you, you have संस्कार of snake, you have got memory of snake.

That snake memory is born of प्रमा, it is not born of भ्रम । प्रमायाः संस्कारः is there. प्रमा is born out of your perception of real snake. With the संस्कार of snake, when you see the rope, it looks like the snake that you have in your mind. So you see it as a snake. Therefore unless you have पूर्वप्रमा and संस्कार thereof, you cannot have अध्यास of snake upon rope. Similarly, for one to mistake अनात्मा for आत्मा, one should have knowledge of आत्मा and संस्कार born thereof. In the absence of प्रमा, where is संस्कार for you to commit this अध्यास? This is one argument. Therefore अध्यास is not possible.

यद्यपि it is not possible, तथापि, even then, इतरेतरभाव is there; तथापि thus makes its way. तथापि अन्योन्यस्मिन् अन्योन्यात्मकताम् अन्योन्यधर्माश्च अध्यस्य there is व्यवहार । One is आत्मा, the other is अनात्मा । आत्मनि there is अनात्माध्यासः । How do you say? The expressions 'स्थूलोऽहम्, I am fat', 'कर्ताऽहम्, I am doer', and so on prove it. When you say, 'स्थूलोऽहम्', अहमस्मि is आत्मा, स्थूलः is अनात्मा । स्थूलत्वम् is धर्म of देह; अस्तित्वम्, चेतनत्वम् belongs to आत्मा । When you say, 'स्थूलोऽहम्', there is अध्यास of स्थूलत्वम् on the आत्मा and अध्यास of अस्तित्वम् on the स्थूलदेह । Thus, there is अध्यास of अन्योन्यात्मकत्वम् and अन्योन्यधर्मःs.

The word अध्यस्य, seeing something that is not true, is a very beautiful expression here. There is no other क्रिया involved. अध्यस्य means superimposing, like seeing स्थूलत्वम् in the आत्मा and आत्मत्वम् in the स्थूलदेह । How does this अध्यास take place? It takes place इतरेतराविवेकेन, आत्मानात्माविवेकेन, due to lack of distinct understanding of आत्मा and अनात्मा,

because they seem to be mixed up. आत्मा and अनात्मा are अत्यन्तविविक्त, अत्यन्तविलक्षण, totally distinct from each other. They cannot be mixed up; even by mistake one cannot be taken for the other. Also, in terms of धर्म and in terms of धर्मी they are अत्यन्तविविक्त। Still, there is अध्यास and अध्यास-based व्यवहार by सत्यानृतमिथुनीकरणम्। One is सत्यम्, the other is मिथ्या। सत्यं चानृतं च सत्यानृते। अहमस्मि is सत्यम्, इदम् is मिथ्या which depends upon सत्यम्। अनृत is अनिर्वचनीयमिथ्या। सत्यानृते मिथुनीकृत्य, combining both, there is लोकव्यवहारः, लोकस्य व्यवहारः। What is this व्यवहार? अहमिदम्, ममेदम् is the व्यवहार। अहम् is आत्मा, इदम् is whatever is इदन्तया गृह्यते like शरीरम्। अहम् is attributed to इदम्, इदम् is attributed to अहम्, and therefore there is 'स्थूलोऽहम्' इत्यादिव्यवहारः। Not only there is अहमिदमिति व्यवहारः but there is also ममेदमिति व्यवहारः; आत्मा, अहम्, declines to become मम। What is the cause for this व्यवहार? It is मिथ्याज्ञाननिमित्तः, it has its cause in false knowledge. मिथ्याज्ञानमेव निमित्तं यस्य व्यवहारस्य is मिथ्याज्ञाननिमित्तः व्यवहारः। It is नैसर्गिकः, अनादिः, it has no beginning.

I like the style of presenting the subject matter. You first establish the impossibility of one becoming the other or one combining with the other or one assuming the attributes of the other by pointing out the विरोध। तथापि, still, we find there is अध्यास। We need not establish the impossibility of अध्यास, because we have already established the impossibility of combination. Where combination is impossible, mixing up is impossible, अध्यास makes headway. अध्यास is the only way to explain our experience of अहमिदम्, ममेदम्। There is

no other way to explain it. Therefore अध्यास is मिथ्या, it is अनिर्वचनीयम् । This is the way we have to understand अध्यास ।

In the सम्प्रदाय somehow the meaning of अध्यासासम्भावना has also crept in. In this meaning there is injustice done to भाष्यकार । When he is so precise, when he is writing an introduction very seriously, one cannot commit mistakes like that. If अध्यास is not possible, then the purpose of भाष्यकार's introduction will be in question. If मिथ्या is explained as अनिर्वचनीयम्, it will be in keeping with भाष्यकार's thinking. The only thing we have to do is to correct the word 'तथापि' to 'तथाहि'. 'तथापि' is an error which could have crept in while copying the manuscripts; तथाहि, अहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः । In fact there are schools of thought that try to avoid अध्यास, they try to prove combination is possible. For them, bondage is सत्यम्, therefore मोक्ष is to be achieved only by कर्म ।

अध्यासात् there is संसार characterised by कर्तृत्वम् and भोक्तृत्वम् । Therefore, अध्यासनिवृत्ति alone is मोक्ष । अध्यासनिवृत्ति is possible by विवेकज्ञानम्, by knowing that आत्मा is free from कर्तृत्वम् and भोक्तृत्वम् । ज्ञानाय प्रमाणमपेक्षते, for knowledge you need प्रमाणम्, and प्रमाणम् is वेदान्तशास्त्रम्, and therefore, अध्यासनिवृत्त्यर्थम् one has to take to वेदान्तशास्त्रम् । वेदान्तशास्त्रतात्पर्यनिर्णयार्थम् इदं मीमांसाशास्त्रम् । This is the सङ्गति, connection between श्रुति and शास्त्र ।

The argument of भाष्यकार is to connect the श्रुति with ब्रह्मसूत्रम् for which he is writing the उपोद्घात, introduction. I am just

trying to present the way of thinking that is found in the उपोद्घात of भाष्यकार । There are people who object to the very word 'वेदान्त'. The word is a misnomer for them, because वेद includes the last chapter, वेदान्त also. वेद is कृत्स्न, whole. It is one body of knowledge. Therefore वेद is गतार्थ, because मीमांसा has already been done for the entire वेद by जैमिनि, author of पूर्वमीमांसा । Therefore, what is the need for a separate उत्तरमीमांसाशास्त्रमिति there is going to be an argument which we will be seeing.

We say वेदान्त is a separate प्रकरणम् within the वेद because it has a subject matter which is different from simple साधनसाध्य, it is सिद्धवस्तुविषय, to be accomplished only in the form of knowledge. When the subject matter of वेदान्त is not known, there is संसार, when it is known there is मोक्ष । Only when 'ज्ञानेन मोक्षः' is established, there is scope for उत्तरमीमांसा । Therefore this मीमांसाशास्त्रम् is meant to arrive exactly at the vision of श्रुति and it is फलवत्, because it removes अज्ञानम्, the cause of संसार, and gives you मोक्ष । We will be seeing objections being raised against this vision and answers to the objections later, in an elaborate way. Therefore, there cannot be a better introduction. भाष्यकार's introduction is straight, no beating about the bush like 'We are all human beings. We have got a lot of पुरुषार्थs, धर्म, अर्थ, काम and मोक्ष । We are all looking for freedom from unhappiness.' This kind of introduction he does not do.

Assuming that there is enough preparation because one has come a long way to study ब्रह्मसूत्रम्, he straightaway

plunges into the topic. Therefore his argument is very simple. Two things that are opposed to each other can never be mixed up like अहम् and इदम्। There are द्वौ हि पदार्थौ, only two पदार्थs. पदार्थ is literally पदस्य अर्थः, meaning of a word, the object of a word. One is अस्मत्प्रत्ययविषय, and the other is युष्मत्प्रत्ययविषय। Anywhere you go, there is only अहमिदम्, अहमिदम्, अहमिदम्। Look at भाष्यकार's precision, clarity in thinking. All possible leads to the topic are reduced to अहम् and इदम्, अस्मत्प्रत्ययविषय and इदंप्रत्ययविषय, विषयी and विषय, धर्मी and धर्म। Both of them are opposite in nature and hence इतरेतरभाव is not tenable. When you say 'अहं स्थूलः', there is an unholy combination; both अहम् and स्थूलः have सामानाधिकरण्यम्। अहम् is अस्मत्प्रत्ययविषय, and स्थूलत्वम् which is युष्मत्प्रत्ययविषय has also become अस्मत्प्रत्ययविषय in लोकव्यवहार। There is तादात्म्यम्, ऐक्यम्, between the two. स्थूलत्वम् is a धर्म of the धर्मी called देह, which is इदंप्रत्ययविषय। भगवान् कृष्ण says, इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते, (भ.गी.१३-१). इदं शरीरम् cannot have सामानाधिकरण्यम् with अहम्।

Despite the impossibility of there being any form of combination between अहम् and इदम्, there is the अनुभव of both being one, 'अहमिदं शरीरम्', 'स्थूलोऽहम्' इति and also the experience of संसर्ग as 'ममेदम्', 'मम शरीरम्', 'ममेन्द्रियाणि', 'मम प्राणः' इति। There is no doubt whatsoever in this. Therefore, this शेषशेषिभाव is there in अनुभव, as though आत्मा is शेषी and देह is शेष। When you say 'स्थूलोऽहम्', the स्थूलत्वम् that is centred on the body is seen as centred on I. There is ऐक्य, oneness without any अन्तराल, gap between अहम् and देह। भाष्यकार says

that you cannot bring these two things together. The reason that he gives is, one is चिदात्मक, purely in the form of light of consciousness, and the other is object of consciousness, दीपघटयोः इव । There is no way light can become the object it illumines. If you go a little more into वेदान्त, one is सत्यम्, the other is मिथ्या ।

भाष्यकार therefore points out that the impossibility of the two combining is absolute. Your शरीरम्, your प्राण, your मनः, your इन्द्रिय, your hunger, your thirst, are all इदं प्रत्ययगोचर, युष्मत्प्रत्ययगोचर and अयमात्मा is अस्मत्प्रत्ययगोचर । इतरेतरभाव is impossible but इतरेतरभाव is your daily experience; not even daily experience but you are born with it. Therefore this combination can only be अध्यास । This is the conclusion. भाष्यकार is not establishing अध्यासानुपपत्तिः, he is establishing ऐक्यानुपपत्तिः, तादात्म्यानुपपत्तिः, संसर्गानुपपत्तिः, therefore अध्यासः मिथ्येति भवितुं युक्तम् ।

संसारनिवृत्ति is nothing but removal of this अध्यास like removal of snake seen on the rope. When the combinations are not possible, but in अनुभव there is विषयिणि विषयस्य विषयधर्माणां चाध्यासः, and तद्विपर्ययेण, विषयिणः तद्धर्माणां च विषये अध्यासः, it has to be अनिर्वचनीयमिथ्या । Because of this अध्यास, one becomes seer, hearer, thinker and so on as consciousness is present in इन्द्रिय and बुद्धि । What is the idea of saying this अध्यास is false? You cannot say अध्यास does not exist; it is ज्ञानेन निवर्त्यः । If it does not exist it does not require to be removed. If it exists, if it is real, it cannot be removed. Therefore, we

have to say that ज्ञाननिवर्त्यः अध्यासः is मिथ्येति भवितुं युक्तम् is अनिर्वचनीयम्।

So तथापि has to be तथाहि। तथाहि अहमिदं शरीरम्, ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः। In अहमिदं शरीरम्, the क्षेत्र and क्षेत्रज्ञ are combined. ममेदमिति, there is संसर्गाध्यास। मम means आत्मा declines, and becomes शेषी, having got some शेष। Between आत्मा and शरीर there cannot be शेषशेषिभाव, because one is सत्यम् and the other is अनृतम्। So there is सत्यानृतमिथुनीकरणम्, combination of सत्यम् and अनृतम् to have शेषशेषिभाव। One is सत्यम्, self-existence, त्रिकालाबाधितम्, not subject to negation in all the three periods of time; the other is अनृतम्, not self-existent, subject to time and that is मिथ्या; इतरेतराविवेकेन सत्यानृते मिथुनीकृत्य, in the absence of विवेकज्ञानम्, having made both of them into one, अहमिदं ममेदमिति अयं नैसर्गिकः, अनादिः, लोकव्यवहारः। This व्यवहार has no beginning. It is not created at a given time, you are born with this. That means it is already there because of a cause. मिथ्याज्ञानम् is निमित्त for this व्यवहार। There is a big discussion on this मिथ्याज्ञानम्, false knowledge. नैसर्गिकः means अध्यास has no beginning. पूर्वाध्यास is because of पूर्वाध्यास, that अध्यास is due to पूर्वाध्यास। Thus there is beginninglessness for अध्यास। It is obvious therefore that अध्यास is मिथ्याज्ञाननिमित्तः*।

If अध्यास itself is मिथ्याज्ञानम्, then why is the word 'मिथ्याज्ञाननिमित्तः' used? Therefore, the compound can be

* मिथ्याज्ञानमेव निमित्तं यस्य सः मिथ्याज्ञाननिमित्तः।

resolved a little differently also, मिथ्या च तदज्ञानं च, it is मिथ्या, and it is अज्ञानम्। मिथ्या-अज्ञानं निमित्तं यस्य सः मिथ्याज्ञान-निमित्तः लोकव्यवहारः। पद्मपाद, one of the four main शिष्यs of भाष्यकार wrote a टीका on सूत्रभाष्यम्। Unfortunately, टीका on only five पादs are available, and so it is called पञ्चपादिका। There he has presented this compound in this manner. So we have a different meaning now. अज्ञानम् is मिथ्या because it is there until it goes. Therefore it is not ज्ञानाभाव, it is ज्ञानविरोधि, अज्ञानम् is ज्ञाननिवर्त्यम्, it is negatable by ज्ञानम्। Therefore it is मिथ्या, यत्किञ्चित् भावमस्ति, like घट is मिथ्या, neither it is non-existent, nor it is existent, it is अनिर्वचनीयम्। Therefore मिथ्याज्ञानम् alone is the निमित्तम् for this व्यवहार। भाष्यकार must have known when he wrote the compound that it lends itself to another meaning. So he allows both. Otherwise he would not use a compound which allows two meanings. If both meanings are possible, then only a compound like that can be used.

In the third सूत्र, शास्त्रयोनित्वात्, the compound शास्त्रयोनित्वात् is available for resolution in two different ways. सूत्र is विश्वतोमुखम्, it can have two meanings; if both meanings are appropriate, you take both meanings. In fact purposely this सूत्र has been written like that so that it serves two purposes. One is simple तत्पुरुष - शास्त्रस्यापि योनित्वात्, ब्रह्म is the cause for even शास्त्र, therefore ब्रह्म सर्वज्ञम्। The other is बहुव्रीहि - शास्त्रं योनिः यस्य ब्रह्मणः तत्। तस्य भावः तत्त्वम्, शास्त्रयोनित्वम्। तस्मात् शास्त्रयोनित्वात्, that for which शास्त्र is the प्रमाणम्।

Therefore when भाष्यकार wrote the compound मिथ्याज्ञाननिमित्तः, I am sure he knew that the compound can be resolved as मिथ्या च तदज्ञानं च, मिथ्याज्ञानम् । It is very obvious for anybody. Therefore when पद्मपाद resolved the compound that way, भाष्यकार must have smiled and thought, 'That's good, that is what I wanted!' अज्ञानम् is मिथ्या, otherwise अज्ञानम् becomes a parallel reality. Some आचार्य's have given a parallel reality to अज्ञानम् । For that, this is the answer, मिथ्या च, तदज्ञानं च । There is only one reality, that is सत्यं ब्रह्म । Everything else is मिथ्या, non-separate from सत्यं ब्रह्म ।

कोऽयम् अध्यासः इति अध्यासलक्षणभाष्य follows.

। अथाध्यासलक्षणभाष्यम् ।

अध्यास was established in the previous section based on लोकव्यवहार where there is मिथुनीकरणम् of सत्यम् and अनृतम्, a combination of two things that are mutually opposed to each other. By अध्याससिद्धि, the अनुबन्धचतुष्टयम्, the four-fold factors necessary for beginning a text namely विषय, a topic, अधिकारी, the one for whom the subject matter is meant, प्रयोजन, the benefit of knowledge given by the text and सम्बन्ध, the different connections, stand established. The कार्यकरणसङ्घात is mistaken for चिदात्मा which is free from संसार । If there is no अध्यास-born कर्तृत्वम् and भोक्तृत्वम् for आत्मा, where is संसार? There is no संसार । संसार is due to अध्यास and therefore अध्यास being there, अधिष्ठानज्ञानम् is अध्यासनिवृत्तिः । The subject matter आत्मज्ञानम् is thus established and

hence there is विषय । What is the फलम्? आत्मज्ञानेन संसारनिवृत्तिः, आनन्दावाप्तिः, दुःखनिवृत्तिः । Fulfilment of मोक्षपुरुषार्थ is the फलम् । The विषय becomes शास्त्रैकवेद्यम्, because आत्मा being non-dual, is not available for any other means of knowledge and therefore between the subject matter and शास्त्र, there is प्रतिपादकप्रतिपाद्यसम्बन्ध, a revealer-revealed connection. If a person understands that संसार is due to अध्यास and आत्मा is to be understood for removing this mistake, then he has naturally विवेक, वैराग्य and other necessary qualifications. That person who is interested in gaining आत्मज्ञानम् becomes अधिकारी । This also अर्थात् सिद्धं भवति । Therefore शास्त्रतात्पर्यनिर्णयार्थमिदं मीमांसाशास्त्रमप्यारम्भणीयम् । That is the सङ्गति, connection between शास्त्र and this text. This is तत्त्वनिर्णयात्मकशास्त्रम्; the purpose of this book is to ascertain the vision of the शास्त्र । By अध्याससिद्धि, everything is accomplished. अध्यास is the clue. This is not talked about by the modern आचार्यस of वेदान्त । Many do not even know what अध्यास is. अध्यास being the clue, we need to have a certain understanding of the nature of अध्यास ।

भाष्यकार introduces अध्यास in terms of लक्षण now. What is the nature of अध्यास? How do you define अध्यास, this is the approach.

आह - कोऽयमध्यासो नामेति । उच्यते - स्मृतिरूपः परत्र पूर्वदृष्टावभासः ।

आह इति, a पूर्वपक्षी walks in, with the question, 'कोऽयमध्यासो नाम, what is this अध्यास?' 'किंलक्षणः अयमध्यासः? What is the

लक्षण, definition of अध्यास'? लक्ष्यते अनेनेति लक्षणम्, that by which something is pointed out is लक्षणम्। उच्यते, भाष्यकार replies, स्मृतिरूपः परत्र पूर्वदृष्टावभासः, a brilliant definition. The word अध्यासः is अनुषङ्गः, brought in to complete the sentence which will read स्मृतिरूपः परत्र पूर्वदृष्टावभासः अध्यास इत्युच्यते।

अध्यासलक्षणम् is परत्रावभासः। अवभासः is appearance of an object, परत्र, अन्यत्र, in a place where it is not, in another locus. The other two words स्मृतिरूपः and पूर्वदृष्टः are उपपादनार्थम्, meant for explaining the definition. Appearance like what? Like रजताद्यर्थः, appearance of silver and so on where they are not. अवभास्यते इति अवभासः, what appears is called अवभासः। परत्र means elsewhere, it refers to अयोग्याधिकरणम्, improper locus where रजताद्यर्थः is not there. What is the अयोग्यत्वम् of the अधिकरणम्? The अधिकरणम् does not have रजतत्वम् but yet appears as though it has. This परत्र अवभासः has already been pointed out when it was said, अन्यस्यान्यस्मिन्नवभासः।

How does this अन्यस्य परत्रावभासः happen? It is स्मृतिरूपः, स्मर्यते इति स्मृतिः, what is remembered is स्मृतिः। स्मृतिरूपः is स्मृतिसदृशः, that which is similar to what is remembered, that which is in the form of what is remembered. सत्यरजत, real silver, is there. तस्य सत्यरजतस्य रूपमिव रूपमस्येति स्मृतिरूपः। The अवभासः, appearance, is स्मर्यमाणसदृशः, similar to the remembered object. How do you remember a thing? You remember a thing because it is पूर्वदृष्ट, it was previously seen by you. The संस्कार, स्मृति of पूर्वदृष्ट, what was seen before, is there in the बुद्धि। Therefore, संस्कारजन्यत्वम् is there for

अवभासः । संस्कारजन्यः एवायामध्यासः । What is superimposed has संस्कारजन्यज्ञानविषयत्वम् ।

The appearance is on अयोग्याधिकरणम् । It is not directly born out of संस्कार । If it is born out of संस्कार, you do not require to use your eyes, you do not require to see the object. You do not need the अधिष्ठान । That is purely imagination. If you imagine a snake you do not jump. We are not talking of imagination. We are talking of a perception, an erroneous perception. Therefore, there is some contact with the अधिकरण । The अधिकरण is to be recognised by you in some form. That is why it is defined as स्मृतिरूपः परत्र पूर्वदृष्टावभासः ।

In अध्यास there are two aspects, one is the perception of locus of अध्यास, that is called इदमंश, 'this' aspect. Technically it is called आधार । Something is seen by you as 'this'. Then the question is, 'What is this object'? The conclusion is 'इदं रजतम्, this is silver'. You pick up the object and you find it is शुक्तिका, shell. The locus for the perception of silver is the shell which is called अधिष्ठानम् । The silver is resolved in the wake of knowledge of शुक्तिका, the अधिष्ठानम् । When the silver goes away, 'this' will not go away. 'This' which was in the form of silver so far, continues to be there in the form of shell now. इदंप्रत्ययविषय does not go away; इदंप्रत्ययविषय, the object of 'this-cognition' continues. Therefore, there is no question of two different types of 'this-cognitions,' being there. Only then it is called अध्यास । The object of 'this' which was mistaken for silver becomes shell, is discovered as shell. This is अध्यास with reference to an object outside.

Now, अहमस्मि, I am. Who is this 'I'? I am कर्ता, भोक्ता, संसारी । In that 'अहं संसारी अस्मि', अस्मि is अहमंश, which is self-evident. Everybody knows this. अस्मि is mistaken for संसारी । In the wake of knowledge that अस्मि joins जगत्कारणं ब्रह्म, अस्मि continues to be there. There is no hiding place for अस्मि, it cannot hide itself totally. You have शास्त्र as प्रमाणम् to reveal this अस्मि as ब्रह्मास्मि । Then संसारित्वम् which is अध्यास, resolves. संसारी is replaced by ब्रह्म, which is the अधिष्ठानम् for the error. अस्मि remains without any change as ब्रह्म । Understanding अध्यास properly is therefore very important and therefore भाष्यकार introduces अध्यासलक्षणम् in the beginning itself.

There are different ways of looking at अध्यास । अध्यास is called ख्यातिः । The word ख्याति has the meaning of fame and so on. But really speaking ख्याति means an expression, अभिवदनम्, स्फुरणम् । But somehow it has come to mean error. Every scholar has to explain error and he explains it according to his philosophy. वैशेषिकs and नैयायिकs, including रामानुज call it अन्यथाख्याति; योगाचार school of Buddhism says it is आत्मख्याति, purely subjective; प्राभाकरमीमांसक says it is अख्याति । शून्यवादी says it is असत्ख्याति, for, according to him, valid perception also is असत्, and so this wrong perception naturally is असत् । We say, it is अनिर्वचनीयख्याति । These are the five methods of explaining ख्याति, called ख्यातिपञ्चकम् । भाष्यकार introduces some of them in his भाष्य and then concludes that whatever is each one's contention, everyone agrees that it is परत्र अन्यस्यावभासः । Later, he is going to redefine in simple

terms as अध्यासो नाम अतस्मिन् तद्बुद्धिः, seeing something that is not there.

भाष्यकार mentions अन्यथाख्याति first. अन्यथाख्याति and आत्मख्याति go together. अन्यथाख्यातिवादी has commitment to prove that everything is सत्यम् ।

तं केचिदन्यत्रान्यधर्माध्यास इति वदन्ति ।

अन्यत्र, in another locus, अन्यधर्माध्यासः there is erroneous perception of another object. Let us take the instance of a shell being mistaken for silver. Due to some external conditions or defect in the senses, there is perception of only the धर्म of the object, that is, the shining whiteness. That evokes the memory of silver located elsewhere, which has similar धर्म, that is, shining whiteness. Both are real. Due to अविवेक between the perception and memory, there is ज्ञानाध्यास^८; the silver that is remembered is mistaken for the silver that is perceived. न्यायवैशेषिकs do not accept अर्थाध्यास, one object appearing as another object; it is only धर्माध्यास because both shell and silver are real and external. अन्यथाख्याति is अन्यथावभासः, अन्यथास्फुरणम् ।

According to the नैयायिकs, this perception is अलौकिकप्रत्यक्ष, uncommon or extraordinary प्रत्यक्ष । There are two cognitions, namely लौकिकप्रत्यक्ष and अलौकिकप्रत्यक्ष । लौकिकप्रत्यक्ष refers to

^८ ज्ञाने अध्यासः ज्ञानाध्यासः ।

इन्द्रियविषयसन्निकर्षज्ञानम्, knowledge born of contact between sense organs and sense objects that are within a range of visual or auditory perception. लौकिकप्रत्यक्ष is common in the world and it is empirically true. Perception of silver on shell is अलौकिकप्रत्यक्ष because one is able to see व्यवहितरजतम् on the shell that is right in front. If व्यवहित silver is seen here, then, in between the shell here and the silver that is elsewhere, there is a distance. If both shell and silver are real, one should be able to see whatever that is there in the distance between the two objects. But one does not see. This is अन्यथाख्यातिः ।

अन्यथाख्यातिवादी does not have the concept of empiricity, because everything is सत्यम् for him. Only when we have पारमार्थिकम्, व्यावहारिकम्, प्रातिभासिकम् इति, we can distinguish one from the other. पारमार्थिकम् is एकमेवाद्वितीयं ब्रह्म, व्यावहारिकम् is ईश्वरसृष्टि, and प्रातिभासिकम् is our own कल्पना like rope-snake. This is how the जगत् is, the truth is. Now each ख्यातिवाद stems from a philosophy and in order to establish that philosophy, one has to explain the error away; one has to bend the error to suit his philosophy. What is the philosophy of अन्यथाख्यातिवादी? There is no मिथ्या, everything is सत्यम्; द्रव्य, substance is सत्यम्, गुण, quality is सत्यम्, and between द्रव्य, and गुण there is समवायसम्बन्ध, which is also सत्यम्। They have an imagined system of logic. They call it logic, but there is no logic; it is a clean projection. It has युक्त्याभास, it appears as though there is some logic, because they argue due to the pressure to prove that everything is सत्यम्।

The योगाचार school of Buddhism advocates आत्मख्याति । They do not accept any external object and look at error as purely subjective. The truth about the whole जगत् is क्षणिकविज्ञानम्, momentary consciousness. The truth of शुक्तिका also is क्षणिकविज्ञानम् । If you look at the image of a shell, it is nothing but flickers of consciousness. It is like a television screen, it is all dots and dashes. All objects are just thought constructions, flickers of consciousness. On that you are superimposing silver which is also flickers of consciousness. All are आत्मधर्मः. The अध्यास here is आत्मनः क्षणिकविज्ञानस्यान्यत्र बहिः शुक्तौ अवभासः स्फुरणम् अभिवदनम् । That is आत्मख्यातिः । They do not use the word अध्यास, instead they say प्रतीतिः ।

The word केचित् in the भाष्य covers both अन्यथाख्याति^९ and आत्मख्याति^{१०} । For both, it is परत्रावभासः but for the former, the silver which is अन्यधर्मः is located elsewhere outside but for the latter, it is nothing but क्षणिकविज्ञानम् ।

केचित्तु यत्र यदध्यासस्तद्विवेकाग्रहनिबन्धनो भ्रम इति ।

Then there is अख्यातिवादी who says that there is no false perception. According to प्राभाकरमत, यद्यदनुभूयते, whatever is experienced, is प्रमा, there is no भ्रम । Your dream also is

^९ अन्यथाख्यातिवादिनः अन्यत्र शुक्त्यादौ अन्यधर्मस्य स्वावयवधर्मस्य देशान्तरस्थरूप्यादेः अध्यासः इति वदन्ति । (रत्नप्रभाटीका)

^{१०} आत्मख्यातिवादिनः तु बाह्ये शुक्त्यादौ बुद्धिरूपात्मनः धर्मस्य रजतस्य अध्यासः आन्तरस्य रजतस्य बहिर्वत् अवभासः इति वदन्ति इत्यर्थः । (रत्नप्रभाटीका)

प्रमा, it is your experience. How can you deny that? Therefore there is no ख्याति, error. When you see the object as 'this is silver', there is 'this' aspect which belongs to shell and there is silver aspect which is from memory. Both the perceptions are individually real and the difference between the two perceptions is missed and hence there is only one perception that it is silver. Therefore, there is no such thing as error, ख्याति ।

टीकाकार says^{११}, केचित् तु यत्र शुक्तौ यस्य रजतस्याध्यासः लोकसिद्धः, in the perception of silver on the shell, commonly known in the world, तयोरर्थयोः तद्विशेषश्च भेदाग्रहे सति, when the difference between the shell that is perceived and the silver that is remembered, is not recognised, तन्मूलो भ्रमः, तन्निबन्धनः, भेदाग्रहणनिबन्धनः, that absence of seeing the difference alone, is the cause for the perception of silver, there is no real ख्याति ।

अन्ये तु यत्र यदध्यासस्तस्यैव विपरीतधर्मत्वकल्पनामाचक्षत इति ।

माध्यमिकबौद्ध, who is शून्यवादी talks about असत्ख्याति^{१२} । नागार्जुन, a माध्यमिकबौद्ध, was a great scholar who tried to prove that there is no substance anywhere; the basic truth is शून्य । According to this school, ख्याति is असत् । The locus as well as what you see on the locus are both असत्, शून्यम् । Therefore

^{११} यत्र यस्य अध्यासो लोकसिद्धः तयोः अर्थयोः तद्विशेषश्च भेदाग्रहे सति तन्मूलो भ्रमः इदं रूप्यमिति विशिष्टव्यवहारः इति वदन्ति (रत्नप्रभाटीका)

^{१२} तस्यैव अधिष्ठानस्य शुक्त्यादेः विपरीतधर्मत्वकल्पनां विपरीतः विरुद्धः धर्मः यस्य तद्भावः तस्य रजतादेः अत्यन्तासतः कल्पनामाचक्षत इत्यर्थः । (रत्नप्रभाटीका)

this is called असत्ख्याति । Both शुक्तिका and रजतम् are अत्यन्तासत् । असदेव सदिव स्फुरति, असत् alone shines as though it is सत् । भाष्यकार says, अन्ये तु, whereas others, who see यस्य रजतस्याध्यासः, the perception of silver, यत्र, यस्मिन्नधिकरणे शुक्तौ, in the place where there is shell, तस्यैव अधिकरणस्य, in that locus itself, विपरीतधर्मत्वकल्पनामाचक्षते, they imagine it to have a धर्म that does not belong to it. This कल्पना which is विपरीतधर्म is the अध्यास ।

The words are used in such a way here that we can include अनिर्वचनीयख्याति also in this definition. अधिष्ठानविरुद्धधर्मकल्पना is अनिर्वचनीयख्याति । The silver that is seen on the shell is सदसद्भयामनिर्वचनीयम् । There is cognition of silver which is the प्रवृत्तिहेतु, cause for running towards the silver, just as perception of real silver does. So we cannot dismiss it as असत् like वन्ध्यापुत्र । स्वकाले सत्यवद्भाति; silver is real in its own time. But it cannot be taken as सत् also because the perception of silver is negated later when shell is understood as shell. असच्चेन्न प्रतीयेत । सच्चेन्न बाधेत । So silver is neither असत् nor सत्, therefore, it is अनिर्वचनीयस्फुरणम्, अनिर्वचनीयख्यातिः ।

भाष्यकार concludes the discussion on ख्याति by saying that what is important in all of them is that they accept one thing, that is, परत्र अवभासः, there is appearance of a thing where it is not. How it happens is not that important.

सर्वथापि त्वन्यस्यान्यधर्मावभासतां न व्यभिचरति ।

This is what भाष्यकार wants to arrive at. He does not enter into any arguments with various stands. Later, all these

philosophies themselves are going to be dismissed by him with elaborate arguments when he comments on the सूत्रs in the second chapter. Here he wants to say one thing which is, the definition परत्र अवभासः, न व्यभिचरति, does not get contradicted, सर्वथापि तु, from any which way you look at¹³ it. When you give a definition, that definition should stay, it should not get contradicted. There should not be any defects like अतिव्याप्ति, over extension, अव्याप्ति, non-extension and so on.

For the आत्मख्यातिवादी, the silver that is there in one's बुद्धि is seen as though it is outside, it is परत्रावभासः। अन्यथाख्यातिवादी also accepts परत्रावभासः, appearance here of a thing elsewhere; for him, the silver that is located elsewhere is seen here, on the shell. According to अख्यातिवादी, भेदाग्रहणम्, not seeing the difference between perception and memory is the cause for the perception of silver and there is no ख्याति, but he also has to accept परत्रावभासः। In असत्ख्याति, what is असत् is not seen as असत्, it shines as though it is सत्, there is परत्रावभासः। In अनिर्वचनीयख्याति also there is परत्रावभासः, as there is the appearance of silver which cannot be explained as 'is' or 'is not'.

Once you accept अनिर्वचनीयत्वम्, then you can extend it to the whole जगत्। ब्रह्म is एकमेवाद्वितीयम् and जगत् is अनिर्वचनीयम्।

¹³ एतेषु मतेषु परत्र परावभासत्वलक्षणसंवादमाह - सर्वथापि तु इति। अन्यथाख्यातित्वादिप्रकारविवादेऽपि अध्यासः परत्र परावभासत्वलक्षणं न जहाति इत्यर्थः।

In understanding error you should not commit error and that is why this discussion of error is a very important one. 'जगत् is सत्यम्' is error.

टीकाकार arrives at the conclusion here^{१४} after pointing out how other contentions will not hold good. शुक्तौ अपरोक्षस्य रजतस्य देशान्तरे बुद्धौ वा सत्त्वायोगात्, when you see the silver, there are no two प्रत्ययस, remembering the silver there and seeing the object here. There is only one लौकिकप्रत्यक्ष, there is no अलौकिकप्रत्यक्ष। All that is there is only one single perception, 'this is silver'^{१५}. It makes you bend down to pick up the silver only to feel disappointed later. Therefore, शुक्तौ अपरोक्षस्य रजतस्य, on the शुक्ति the रजत that is seen is अपरोक्ष, it is प्रत्यक्ष। What is अपरोक्ष cannot be elsewhere. It is not a silver in देशान्तर that I remember; nor is silver in the बुद्धि, because of which I project it outside. If it is purely your बुद्धि, you do not require to have your eyes at all, you do not require to have शुक्ति at all; after all it is your बुद्धि, and you can project anything anywhere. But that is not true. Then, शून्यत्वे प्रत्यक्षत्वायोगात्, if it is शून्य, there is no प्रत्यक्ष possible, you cannot see anything outside including shell. शुक्तौ सत्त्वे बाधयोगात्, if the silver is in the शुक्ति, then it must be always

^{१४} शुक्तौ अपरोक्षस्य रजतस्य देशान्तरे बुद्धौ वा सत्त्वायोगात्, शून्यत्वे प्रत्यक्षत्वायोगात्, शुक्तौ सत्त्वे बाधयोगात् मिथ्यात्वमेवेति भावः।।

^{१५} 'This' awakens memory, but it must combine with perception to constitute one state of cognition. Otherwise there will be two states of perception as – 'I perceive this, I remember silver'; or, 'This is' and 'That silver was'.

in the शुक्ति and it will not be negated anytime. Therefore the conclusion is मिथ्यात्वमेवेति भावः, the silver on the shell is only मिथ्या, it is अनिर्वचनीयम्। अध्यास is अनिर्वचनीयम्; मिथ्येति भवितुं युक्तम्। We have to connect the meaning of मिथ्या to अनिर्वचनीयम् here.

तथा च लोकेऽनुभवः शुक्तिका हि रजतवदवभासते। एकश्चन्द्रः सद्वितीयवदिति।

तथा च^{१६}, that is how, लोके अनुभवः, there is experience in the world. What experience? शुक्तिका हि रजतवदवभासते, शुक्तिका हि, शुक्तिका एव, remaining as shell, रजतवदवभासते, appears like silver. This is one appearing as another. Then, एकमेवाद्वितीयं ब्रह्म appears as नाना, many, like one चन्द्र appears as two^{१७}. What is there is one moon. This person sees two. Generally they say, if you press your eye upwards, one appears as two; you don't require to press the eyeballs, cataract is enough for one appearing as two. That is उपाधि। Due to उपाधि alone, one appears as two.

अध्यास does not depend on युक्ति because it is established by experience. In what is अनुभवसिद्ध there is no illogicality. You jump for the snake. You run after a shell. That is enough. There is अर्थक्रियाकारित्वम् in the perception. In order to make you act, you do not need to see real silver or real

^{१६} आरोप्यमिथ्यात्वे न युक्त्यपेक्षा तस्य अनुभवसिद्धत्वादित्याह - तथा चेति।

^{१७} एकश्चन्द्रः द्वितीयचन्द्रसहितवदेकः एवाङ्गुल्या द्विधा भातीत्यर्थः।

snake. One example is for प्रवृत्ति and the other for निवृत्ति । Both प्रवृत्ति and निवृत्ति constitute your life. The whole life is shared by these two pursuits. Both these pursuits can happen, based on your perception that need not be real. Therefore, आरोपितस्य मिथ्यात्वे, you do not need any युक्ति, logic. It is beyond logic. You have the experience of taking one thing for the other, and that accounts for all the ingredients necessary for अध्यास । The word इति at the end, सद्धितीयवदिति, is to indicate the conclusion of the भाष्य on अध्यासलक्षणम्^{१८} which started with the question, कोऽयमध्यासो नाम ।

टीकाकार says something very interesting here. He says, बाधानन्तरकालीनः अयमनुभवः । When you see रजतम्, there is no शुक्तिका । शुक्तिका alone रजतवदवभासते, appears as silver. Therefore, the example cited by भाष्यकार is बाधानन्तरकालीनः; the experience, 'Oh, शुक्तिका हि रजतवदवभासते!' is after बाध, after negating silver in the wake of the knowledge of its अधिष्ठानम्, that is shell. तत्पूर्वं शुक्तिकात्वज्ञानायोगात्, before the negation of silver, there is no experience of शुक्तिका । रजतस्य बाधप्रत्यक्षसिद्धं मिथ्यात्वं वत्-शब्देन उच्यते । The word वत् in रजतवत्, points out the मिथ्यात्वम् because मिथ्यात्वम् is बाधप्रत्यक्षसिद्धम्, arrived at by the perception that negated रजत ।

। अथाध्याससम्भावनाभाष्यम् ।

Now, having accepted the लक्षणम्, there is a पूर्वपक्षी, who asks –

^{१८} लक्षणप्रकरणोपसंहारार्थमिति शब्दः ।

कथं पुनः प्रत्यगात्मन्यविषयेऽध्यासो विषयतद्वर्माणाम्? सर्वो हि पुरोऽवस्थित एव विषये विषयान्तरमध्यस्यति । युष्मत्प्रत्ययापेतस्य च प्रत्यगात्मनोऽविषयत्वं ब्रवीषि ।

This is a very good पूर्वपक्षी । He says, if you take the shell for silver, shell is the विषय of your sight. Silver also is another विषय । And therefore सर्वो हि, every one, पुरोवस्थिते विषये एव विषयान्तरमध्यस्यति, mistakes a sense object that is in front of him alone, for another sense object, यथा शुक्तिकायां रजतम्, like even both शुक्तिका and रजतम् are इन्द्रियविषय and the शुक्तिका that is in front is mistaken for रजतम् । Reasons for the mistake may be different but then the mistake is there. If this is so, प्रत्यगात्मन्यविषये युष्मत्प्रत्ययविषयस्य तद्वर्माणाम् कथमध्यासः? प्रत्यगात्मा is अविषय, it is not इन्द्रियार्थ, an object of senses, it is not available for objectification. देह is objectified, it is इदंप्रत्ययविषय । You always talk about the अविषयत्वम् of प्रत्यगात्मा which does not have the status of being an object of 'this' cognition; it is you. Then, युष्मत्प्रत्ययापेतस्य च प्रत्यगात्मनः कथमध्यासः, 'Tell me, how is this अध्यास ever possible'? This is the पूर्वपक्षी's question.

The interesting thing is, the पूर्वपक्षी thinks that यत्राध्यासः, where there is superimposition, तत्र, अध्यासाधिष्ठानस्य इन्द्रियसंयुक्तत्वं विषयत्वमस्ति इति, the object on which there is superimposition should be available for sense perception. Why because, पुरोवस्थित एव विषये विषयान्तरमध्यस्यति ।

उच्यते - न तावदयमेकान्तेनाविषयः, अस्मत्प्रत्ययविषयत्वात्, अपरोक्षत्वाच्च प्रत्यगात्मप्रसिद्धेः ।

उच्यते इति भाष्यकार replies. अयमात्मा एकान्तेन न तावदविषयः, this आत्मा is not something outside the ken of knowing, it is not अप्रसिद्धः, not unknown, अस्मत्प्रत्ययविषयत्वात्, being the विषय of 'I'-cognition. When you say अहमस्मि, I am, अस्मि is प्रसिद्ध, अपरोक्षत्वात्, being the content of your 'I'-sense; it is स्वप्रकाश, self-evident. Therefore, यत्र यस्मिन्वस्तुनि अध्यासः, तद्वस्तु प्रसिद्धं स्यात्, it has to be प्रसिद्धम्, either प्रमाणप्रसिद्धम् or स्वतः प्रसिद्धम्। प्रमाणप्रसिद्धम् means senses are involved; अध्यास can be on any object which becomes प्रसिद्ध through a means of knowledge, be it प्रत्यक्ष, अनुमान, अर्थापत्ति, or उपमान। What is not प्रमाणप्रसिद्ध is आत्मा, प्रमातृस्वरूपत्वात्, being the very content of the knower. However, आत्मा is अहमस्मीति स्वतः सिद्धः, स्वतः प्रसिद्धः, and therefore it is a sitting duck waiting for you to commit any mistake. Of course, to commit a mistake, you must have the necessary सामग्रीs, ingredients. You must have बुद्धि first to commit mistake and then correct it also.

The human बुद्धि is a special endowment because it is totally self-aware and although one is born with अध्यास, correction is possible. अविद्या is the उपादानम्, cause for अध्यास and because I am born with अविद्या, I need a faculty of knowing to shed ignorance. The बुद्धि is there to know, and until the बुद्धि knows that it does not know, because you are not all-knowledge, the ignorance continues. That is why you have got the faculty of knowing; to correct your vision. आत्मा thus has got all ingredients necessary for अध्यास। नित्यापरोक्षत्वात्, आत्मा is always self-evident, प्रसिद्ध। Therefore for अध्यास, there is no rule that the object should be प्रत्यक्ष, right in front, इति भाष्यकार points out.

न चायमस्ति नियमः पुरोवस्थित एव विषये विषयान्तरमध्यसितव्यमिति ।
अप्रत्यक्षेऽपि ह्याकाशे बालास्तलमलिनताद्यध्यस्यन्ति । एवमविरुद्धः
प्रत्यगात्मन्यप्यनात्माध्यासः ।

This is a very beautiful sentence; भाष्यकार says अयं नियमः नास्ति, there is no such नियम, rule that, पुरोवस्थिते एव विषये विषयान्तरमध्यसितव्यम्, you should superimpose only on an object that is available for the senses. Why do you say so? आकाश is not available for your eyes to see, it is sensorily अप्रत्यक्ष, it is साक्षिवेद्य, like time. Time is not available for eyes, ears, nose, sense of taste or touch, but कालः अस्ति । Similarly, अप्रत्यक्षेऽपि ह्याकाशे, even though आकाश is not available for the senses; still, बालाः तलमलिनताद्यध्यस्यन्ति, people who do not know mistakenly see a surface, ceiling, dirt, blueness, etc on अप्रत्यक्षाकाश । Therefore, wherever there is a superimposition, an error, the locus for superimposition need not be sensorily evident; but should be evident, it can be साक्षिवेद्यम्, an object of witness consciousness. एवमविरुद्धः, thus, there is no contradiction, that, अविषये प्रत्यगात्मनि, in the आत्मा which can never be objectified, there is अनात्माध्यासः इति ।

There is only one thing in this world, that is evident without प्रमाण, and that is आत्मा, the self, which is in the form of consciousness. All that is here, every evidence, is object knowledge; object knowledge is object consciousness. In every evidence there is the invariable presence of consciousness, and consciousness is self-evident, self-revealing, that is

the truth. Therefore प्रत्यगात्मा is available for you to take it for anything else. If you say, 'I am a mortal', it will not protest. It will not say, 'No, no, you are not a mortal; you are immortal'. In fact you can keep telling, 'I am a mortal' for eternity; आत्मा will not protest. Neither will it take pity on you and enlighten you because it cannot reveal anymore than what it has already, you have to use your बुद्धि to know. You can take आत्मा to be कर्ता, भोक्ता, you can take it for anything, it will not protest; it will not say that you are committing a mistake. Also, it is not bothered, नित्यासङ्गत्वात् । It is exactly like clay. The clay does not bother whether you call it pot or lid or cup or jar or vase, because it is not in anyway affected by your calling it by different names. In fact the clay will think, 'What is wrong with these people? Why are they using different words for me'? That is all; it is not going to be affected.

एवं प्रत्यगात्मन्यपि कार्यकरणसङ्घातस्याध्यासः । This अध्यास is अविरुद्ध, it is not an impossibility, the cause for it being अविद्या । Both the cause and effect are called अविद्या by भाष्यकार and explained by him in the following section.

। अथ विद्याविद्याविवेकभाष्यम् ।

There is a contention that अविद्या is absence of विद्या, ज्ञानाभावः । This is वैशेषिक's thinking. अभाव as such does not exist, it is always absence of a given thing at a given place. There is no difference between one अभाव and another. What is the

difference between आत्मज्ञानाभाव and घटज्ञानाभाव? There is no difference; it is just one अभाव । So, अविद्या is not ज्ञानाभाव but ज्ञानविरोधि, ज्ञाननिवर्त्यत्वात्, because it goes away in the wake of knowledge. तमःप्रकाशवत्, अविद्या and विद्या are opposed to each other. What goes away was there before; absence cannot go away. If अविद्या is अभावात्मक, it will not cause any problem. But अविद्या creates havoc in one's life. She is the creatrix, full of tricks. अविद्या veils the वस्तुस्वरूपम् with her आवरणशक्ति and projects the creation with her विक्षेपशक्ति । When आवरण goes away for जीव by his gaining विद्या, his संसार goes away. Therefore here भाष्यकार brings in the word अविद्या in order to address the problem of संसार by विद्या । विद्या is knowledge; knowledge is of आत्मा, the विषयी, not available for objectification; it has got to be understood only through शब्दप्रमाणम्, and therefore शास्त्रमारब्धव्यम् । This is the शास्त्रसङ्गति, श्रुतिसङ्गति, for ब्रह्मसूत्रम् । At every stage we have to tell this सङ्गति ।

तमेतमेवलक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते ।

तमेतमेवम् उक्तलक्षणमध्यासम्, that this अध्यास which has got the लक्षण as it was pointed out, 'स्मृतिरूपः परत्र पूर्वदृष्टावभासः' इति, शास्त्रज्ञाः, पण्डिताः, those who know the शास्त्र, ते अविद्येति मन्यन्ते, they consider it as अविद्या । Why is it called अविद्या? Because विद्यया निवर्त्यते, it is dispelled, negated, by bringing in विद्या; it is विद्याविरोधि; this is an important thing to note. Why important because, विद्या does not come and occupy an empty place because of absence of विद्या ।

अविद्या is negated by विद्या of the अधिष्ठानम्। अधिष्ठानम् is अज्ञानविषयम्, what I do not know. What I take it for is अध्यारोप, superimposition; आत्मा is taken for कर्ता-भोक्ता, संसारी; therefore आत्माज्ञानमेव अध्यासकारणम्। आत्माज्ञानम् is यथार्थज्ञानविरोधी; but यथार्थज्ञानम् is not there, therefore अज्ञानम् is भ्रमोपादानम्, is the cause for अध्यास। Ignorance of one's स्वरूप alone is the cause for superimposition.

अधिष्ठानविद्यया अविद्या is negated, विद्या being विरोधी। Therefore अध्यास being अविद्याकार्य is called अविद्या; अविद्यानिवृत्ति alone we have to address, not अध्यासनिवृत्ति। When अविद्या is negated, अध्यास still continues; it is बाधित; प्रमातृत्वम् is still अध्यस्त for a ज्ञानी when he is engaged in प्रमाणव्यवहार। He knows it is मिथ्या। That is why भाष्यकार converts अध्यास into अविद्या।

तद्विवेकेन च वस्तुस्वरूपावधारणं विद्यामाहुः।

तद्विवेकेन वस्तुस्वरूपावधारणम्, ascertaining the स्वरूप of आत्मा against what you have been considering yourself to be, going against your own conclusion, knowing that अयमात्मा is अखण्डं ब्रह्म, undivided whole, that alone is विद्या। टीकाकार explains, तद्विवेकेन अध्यस्तनिषेधेन अधिष्ठानस्वरूपनिर्धारणमध्यासनिवर्तिकां विद्यामाहुः। अध्यस्तनिषेध, negating what is superimposed upon, is विद्या; अधिष्ठानज्ञानम् alone is विद्या, which is अध्यासनिवर्तिका, which knocks off अविद्या।

भाष्यकार uses the word विवेक because two दृष्टिs are there. शास्त्रदृष्ट्या अयमात्मा, this self is free; whereas by my own दृष्टि, I am संसारी, कर्ता, भोक्ता इति। This has confused some people,

because whenever भाष्यकार uses the word विवेक, they think there is no अज्ञान, there is only mistake. To think that there is no ignorance is another mistake; therefore there is mistake over mistake.

तत्रैवं सति यत्र यदध्यासस्तत्कृतेन दोषेण गुणेन वाऽणुमात्रेणापि न सम्बध्यते ।

तत्रैवं सति this being so, यत्र, यस्मिन्नधिकरणे, शुक्तिकायाम्, यस्य रजतस्याध्यासः, just because one sees silver on the shell, the shell गुणेन न सम्बध्यते, does not gain a value. दोषेण वा न सम्बध्यते, nor does the rope lose something; rope is not affected when you see it as a snake. The अधिकरणम् does not have anything to do with what is superimposed on it. There is no connection, अणुमात्रेणापि, even microscopically, atomically. You can mistake an object but that object is not affected; it remains what it is. Sometimes, a mistake, अध्यास costs one dearly in life. Marriages break down because one mistakes the other; one does not understand the other. Therefore mistake affects. That I am affected is अध्यास, because आत्मा is नित्यासङ्गः, it is not affected by your mistake. That is why you have to go all the way, if you go half-way you will be in trouble. It is like crossing the well; you have to jump fully, not jump half the well one day and the other half the next day. Half-knowledge is always dangerous; half-baked potato is okay. Therefore go all the way, 'असङ्गो ह्ययं पुरुषः' (बृ.उप.४-३-१५), then there is no question of being affected.

अविद्यात्मकाध्यासेन अधिष्ठानं न सम्बध्यते, न लिप्यते; the अधिष्ठानम् is not in anyway tainted by what you see. If you superimpose upon a rope a slimy snake, the rope does not become slimy, unless it is already slimy. There is no question of what is superimposed leaving behind any trace of its existence. That is the beauty of शास्त्र's vision and that is why संसारनिवृत्ति is total, because संसार is due to अध्यास, and अध्यासनिवृत्ति is संसारनिवृत्ति। अध्यास is the clue for the whole शास्त्र। वेदान्त has relevance only if there is अध्याससिद्धि; the whole thing is based upon अध्यास। The way भाष्यकार develops the topic and leads you to वेदान्त, is amazing; it is beautiful – you cannot miss it.

। अथ व्यवहारमात्रस्याविद्यकत्वप्रतिपादकं भाष्यम् ।

तमेतमविद्याख्यमात्मानात्मनोरितरेतराध्यासं पुरस्कृत्य सर्वे प्रमाण-
प्रमेयव्यवहारा लौकिका वैदिकाश्च प्रवृत्ताः सर्वाणि च शास्त्राणि
विधिप्रतिषेधमोक्षपराणि ।

अध्यास is अविद्याख्यः, there is a purpose for calling अध्यास which is अविद्याकार्य as अविद्या। There is no connection or combination possible between इदंप्रत्ययविषय and अस्मत्प्रत्ययविषय; still, if they appear together, it can only be through अध्यास, इति भाष्यकार first establishes अध्यास। This अध्यास can be eliminated only if its cause is eliminated; otherwise अध्यास will become another problem to deal with, like the problem of the man who used the mafia to get his tenant vacated, but the mafia

occupied the apartment and the poor man then had to deal with the bigger problem of getting the mafia vacated.

Now, we want to get rid of अध्यास। How to get rid of अध्यास? अध्यास being अविद्याकार्य, we have to remove अविद्या। अविद्या is the basis for my being प्रमाता। When I say 'I am the knower', प्रमातृत्वम् is an अध्यास because आत्मा is शुद्धचैतन्यम्, it is in the form of consciousness. आत्मा is विषयी, it is never objectified, it cannot be objectified; whereas प्रमाता is objectified. That I know I am the knower is साक्षिवेद्यम्। The प्रमाता constantly changes to becomes श्रोता, when he identifies with ears; द्रष्टा when he identifies with eyes and so on. It is interesting to note how the words श्रोतृ, द्रष्टृ, ज्ञातृ, मन्तृ, प्रमातृ, etc are formed in संस्कृतम् by adding तृच्-प्रत्यय, to the respective धातुs, just as we add 'er' in English to get hearer, seer, knower, thinker, etc. So, the changing प्रमातृत्वम् involving अभिमान with senses and mind is अध्यस्त on असङ्गनिर्विकारात्मा।

Therefore भाष्यकार points out, तमेतमविद्याख्यमध्यासं पुरस्कृत्य, keeping this अध्यास alone as its basis, centred on this अध्यास alone, सर्वे व्यवहाराः प्रवृत्ताः, all व्यवहारs take place. What type of अध्यास? आत्मानात्मनोः इतरेतराध्यासः; कर्ता becomes I, आत्मा, अस्मत्प्रत्ययविषय, a conscious being, and आत्मा becomes कर्ता, अनात्मा, इदंप्रत्ययविषय, and therefore आत्मानात्मनोः, between आत्मा and अनात्मा there is इतरेतराध्यास, mutual superimposition, based on which सर्वे प्रमाणप्रमेयव्यवहाराः, all transactions, लौकिकाः वैदिकाश्च प्रवृत्ताः, both empirical and those centred on वेदs

take place. लौकिक means लोकसम्बन्ध, व्यवहारs like walking, talking, eating, etc. Even in a लौकिकव्यवहार like eating, there is वैदिकत्वम् involved because eating also is to be done in a particular way, certain prayer is involved. It is very difficult to separate लौकिक from वैदिक because everything begins with वैदिक; even cooking is वैदिक because after cooking you offer to भगवान्। The whole life is वैदिक for a वैदिक; it is very difficult to distinguish in a वैदिक as to what is लौकिक and what is वैदिक। But then if the वैदिक does business, it is considered लौकिक, business being a लौकिककर्म, a लौकिकप्रमाणप्रमेयव्यवहार। भाष्यकार says अध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमेयव्यवहाराः लौकिकाः वैदिकाश्च प्रवृत्ताः because प्रमातृत्वम् and कर्तृत्वम् are अध्यस्त।

सर्वाणि च शास्त्राणि, all the वाक्यs in both कर्मशास्त्र and मोक्ष शास्त्र are विधिप्रतिषेधमोक्षपराणि, committed to विधि, what is to be done, and प्रतिषेध, what should not be done and मोक्ष पराणि, committed to give you मोक्ष, are also अध्यासं पुरस्कृत्य एव प्रवृत्ताः। 'ज्योतिष्टोमेन स्वर्गकामो यजेत', may a person desirous of going to स्वर्ग perform ज्योतिष्टोम; is an example of विधिवाक्य; 'हिंसां न कुर्यात्', may one not do an action that will hurt another person; 'सुरां न पिबेत्', may one not drink alcohol, are all प्रतिषेधवाक्यs. विधिवाक्य and प्रतिषेधवाक्य are कर्मशास्त्र। तथा मोक्षपराणि वाक्यानि, there are sentences that are committed to give you मोक्ष, मोक्षपुरुषार्थपराणि वाक्यानि, सिद्धवस्तुपराणि वाक्यानि।

The word मोक्ष is derived from मुच्-धातु, in the sense of बन्धनिवृत्ति, freedom from bondage. If bondage is real, you cannot remove it; if bondage is अकस्मात्, without any reason, there is no मोक्ष,

because you will get bound again. But if you say bondage is due to अविद्या, then removal of अविद्या is removal of bondage. अविद्याविरोधि being विद्या, you do not seek अविद्यानिवृत्ति, but you seek विद्या। By विद्या, मोक्ष is gained. Now tell me, by whom is this मोक्ष gained? If you say मोक्ष is gained by जीव, who thought he was bound by संसार, जीव is already gone in the wake of knowledge. Then, we have to say आत्मा gained मोक्ष। But आत्मा is नित्यमुक्त, eternally free. Therefore the concept of मोक्ष itself is based upon अध्यास and मोक्षशास्त्रम् is valid only for the अविद्यावान् पुरुषः, for the person who thinks I am कर्ता, कर्मफलभोक्ता which again is based upon अध्यास।

अध्यासं पुरस्कृत्य सर्वे व्यवहाराः प्रवर्तन्ते is therefore a very important conclusion. सर्वे व्यवहाराः covers both प्रमाणव्यवहारः, epistemological activities, activities of knowing and प्रमेयेषु व्यवहाराः, activities performed with the knowledge gained from प्रमाणः. शास्त्र says 'सोमेन यजेत'। A नित्याग्निहोत्री alone can perform this याग। First I come to know from the शास्त्रप्रमाणम् that when I perform सोमयाग in the specified manner I will get a particular result. Then I want to do सोमयाग and I engage myself in that वैदिकव्यवहार। So too, after gaining knowledge I engage myself in various लौकिकव्यवहारः, employing different साधनः to gain different साध्यः। वेदान्तशास्त्रम् being प्रमाणम् for knowing the वस्तु, the reality of yourself, it is प्रमाणवेद्य, and therefore here also we have प्रमाणप्रमेयव्यवहार।

Now, how can you say that all activities of knowing are meant for the one who has अध्यास and who is ignorant and confused? They should be meant for a person who is a valid

knower. According to you, the knower himself is अध्यस्त । If an अध्यस्त knower goes about knowing things, what kind of knowledge will it be? All the प्रमाणs are प्रमातृ-आश्रयम्, depend on a valid basic प्रमाता, be it कर्मशास्त्रम् or मोक्षशास्त्रम् or any लौकिकशास्त्रम्, microbiology, geology, hardware or software. Pursuits of लौकिकशास्त्रम् and कर्मशास्त्रम् lead to valid knowledge of साधनसाध्य; pursuit of मोक्षशास्त्रम् gives knowledge of realities of life, all to a valid knower. All these pursuits are centred on a valid प्रमाता, the कर्तृकारक । But you just now concluded that प्रमाता is अविद्यावान् पुरुषः because आत्मा is not a प्रमाता; that I am a प्रमाता is due to अविद्या । How can all the शास्त्रs be for अविद्यावान् पुरुषः, who has अध्यासः इति, we have this very good पूर्वपक्ष ।

कथं पुनरविद्यावद्विषयाणि प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति ।

The conclusion that I am a प्रमाता is based on अविद्या and so I, the प्रमाता am अविद्यावान् । This प्रमाता is the विषयः, आश्रयः, he is the locus for operating all the प्रमाणs, beginning from प्रत्यक्ष । पूर्वपक्षी's question is, how are all the प्रत्यक्षादिप्रमाणs अविद्यावद्विषयाणि? How can all the प्रमाणs be centred on a person who does not know himself, who has confused self-identity, who himself is born of अविद्या and hence not a valid knower? All the शास्त्रs are meant for the प्रमाता who has to gain the knowledge and then do whatever he wants to do. How can a confused knower engage himself in प्रमाणप्रमेयव्यवहार?

Truth is, the knower is आत्मा, आत्मा is free from being the knower. But you take the knower to be आत्मा, and आत्मा to be the knower and that is why you have a confused knower who can have valid प्रमाणप्रमेयव्यवहार and still remain confused with reference to आत्मा and therefore भाष्यकार answers, उच्यते इति ।

उच्यते - देहेन्द्रियादिष्वहंममाभिमानरहितस्य प्रमातृत्वानुपपत्तौ प्रमाण-प्रवृत्त्यनुपपत्तेः ।

प्रमाणप्रवृत्ति^{१९} is seeing, hearing, gathering data, inferring, etc, in general the pursuit of knowing. भाष्यकार says, देहेन्द्रियादिषु अहंममाभिमानरहितस्य, for the person who does not have अहंममेत्यभिमानम्, identification in देह or इन्द्रिय, प्रमाणप्रवृत्तिः नोपपद्यते, is not possible. When you want to see, whose eyes you will use? 'I will use my eyes,' if you say, that is ममत्वम्; ममेत्यभिमानम् is there, in the eyes. You cannot become a श्रोता without having ममत्वाभिमान in your ears. That is why when you want to overhear a conversation in the next room, you bend your ears towards that direction, the whole person is in that ear. अहंममाभिमान, both are there with reference to the body; sometimes I become the body itself but with reference to the senses, there is only ममत्वाभिमान । For the one who does not have this अहंममाभिमान with reference to body, mind and senses, प्रमातृत्वम् is not possible, as in

^{१९} प्रमाणेषु प्रवृत्तिः प्रमाणप्रवृत्तिः ।

deep sleep, and प्रमातृत्वानुपपत्तौ, प्रमाणप्रवृत्ति is not possible. भाष्यकार explains this further.

न हीन्द्रियाण्यनुपादाय प्रत्यक्षादिव्यवहारः सम्भवति ।

This is हि, because इन्द्रियाण्यनुपादाय, without having अभिमान in the senses and using them, प्रत्यक्षादिप्रमाणव्यवहारः न सम्भवति, activities of knowing through प्रत्यक्ष direct perception, अनुमान, inference, based on sensory data, अर्थापत्ति, presumption, etc are not possible.

न चाधिष्ठानमन्तरेणेन्द्रियाणां व्यवहारः सम्भवति ।

The physical body, देह, is the आश्रय, अधिष्ठान, locus for the इन्द्रियs which even though are part of the सूक्ष्मशरीर, are located only in the physical body and have a physiological and biological aspect. They function from the anatomy. Without your identifying with the physical body, देहोऽहम् or मम देह इति, there is no way of using the senses. Therefore भाष्यकार says, अधिष्ठानमन्तरेण, इन्द्रियाणामाश्रयमन्तरेण, विना, without the शरीर, the locus of the senses, इन्द्रियाणां व्यवहारः न सम्भवति, perceptual and perception based activities are not possible. That means there must be association between आत्मा and देह । Now, how does this association take place? संयोगसंबन्ध, समवायसंबन्ध or तादात्म्यसंबन्ध is not possible because there is no संसर्ग, association between चिदात्मा and देह । Without association of आत्मा, देह is जड; therefore इन्द्रियाणि also will not be able to function. इन्द्रियs are capable of perception only

because there is a mind behind them, and mind is conscious because of आत्मा behind it. The connection between आत्मा and the mind is आध्यासिकसम्बन्ध । अध्यासं पुरस्कृत्य एव इन्द्रियाणां व्यवहारः is possible.

न चानध्यस्तात्मभावेन देहेन कश्चिद्व्याप्रियते ।

न कश्चित्, no one व्याप्रियते, assumes the status of being the knower and goes about knowing things without having आत्मभाव in the देह । For you to become a conscious entity, आत्मा and the कार्यकरणसङ्घात have to become one and this is not possible by any type of association except अध्यास । अयःपिण्ड, an iron ball, when heated shines as a glowing red ball of fire because iron is a good conductor of heat and there is संयोग, association between them as they belong to the same order of reality and mutual transference of their properties can take place, heat of fire to iron and shape of iron to fire. But here, तप्तायःपिण्डवत् both cannot combine; one is सत्यम्, the other is मिथ्या । That is why the electricity example is very dangerous. When you say one electricity comes out through the bulb as light, through the fan as motion, and through the heater as heat, it seems to be a good example but truth is, both energy and matter belong to same order of reality. Between सत्यम् and मिथ्या, आध्यासिकसम्बन्ध alone is possible.

साङ्ख्य argues that, only when you need आत्मा for प्रमातृत्वम्, then the सम्बन्ध has got to be आध्यासिकसम्बन्ध, because between

आत्मा and the कार्यकरणसङ्घात, no other सम्बन्ध is possible. You do not need आत्मा at all because बुद्धि is born of सत्त्वगुण, therefore it is चेतन; it is capable of seeing, hearing, thinking, etc because it is behind the senses, therefore प्रमातृत्वम् is tenable even without आत्मा। We say, it is not possible because in deep sleep when mind and senses are resolved, there is no प्रमातृत्वम्। If बुद्धि is चेतन by itself, प्रमातृत्वम् should be there in deep sleep also which is not the case.

न चैतस्मिन्सर्वस्मिन्नसत्यसङ्गस्यात्मनः प्रमातृत्वमुपपद्यते।

प्रमातृत्वम् is not possible for आत्मा because आत्मा is असङ्गः, uninvolved with anything. प्रमातृत्वम् implies that आत्मा has to undergo change, and if it has to undergo change it cannot be असङ्गः, so असङ्गस्यात्मनः प्रमातृत्वं नोपपद्यते।

टीकाकार says, प्रमाश्रयत्वं हि प्रमातृत्वम्, the locus of knowledge is प्रमातृत्वम्, and the knowing belongs to प्रमाता। आत्मा cannot have प्रमातृत्वम्, cannot be the आश्रय for प्रमा because it is नित्यचैतन्यम् that is सर्वगत, all pervasive; it is निर्विकार, it does not undergo any change. Further, if आत्मचैतन्यम् itself is the प्रमाता, there is करणवैयर्थ्यम्, you do not need mind, senses, etc at all. But we find knowledge takes place only through senses and mind. There is no other way to get प्रमा। So प्रमातृत्वम् does not belong to आत्मा।

यदि प्रमातृत्वं वृत्तिमात्रम्, if the वृत्ति by itself is प्रमाता then जगदान्ध्यप्रसङ्गः वृत्तेर्जडत्वात्, there will be no perception of the world at all

because वृत्ति is चैतन्यविषय, an object of consciousness and therefore it is जड and जड cannot see anything, know anything. There will be a total black out. But we have perception of the world. So प्रमातृत्वम् does not belong to वृत्ति also.

अतः वृत्तीद्धः बोधः प्रमा, चैतन्य in the form of वृत्ति is प्रमा, knowledge. तदाश्रयत्वमसङ्गस्यात्मनः न संभवति, असङ्गात्मा cannot be आश्रय for any knowledge. Knowledge is neither centred directly on चैतन्य, because चैतन्य is असङ्ग nor is it centred on वृत्ति because वृत्ति is जड, and we need a combination of both आत्मा and वृत्तिमन्मनः। आत्मा is necessary to light up the वृत्ति and वृत्ति is necessary to take the form of object Therefore, आत्मनः वृत्तिमन्मनस्तादात्म्याध्यासं विना without आत्मा's तादात्म्याध्यास with mind, there is neither प्रमाता nor प्रमाण nor प्रमा।

न च प्रमातृत्वमन्तरेण प्रमाणप्रवृत्तिरस्ति। तस्मादविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि च।

When अध्यास in the form of 'देहोऽहम्', 'ममेन्द्रियाणि' and so on is not there for the असङ्गात्मा which is not subject to change, प्रमातृत्वं नोपपद्यते, the status of being a seer, hearer, thinker, knower, is not possible. The प्रमाता alone changes, to become seer, hearer, etc; नित्यनिर्विकारात्मा does not change. Therefore the only सम्बन्ध, as though connection, is आध्यासिकसम्बन्ध। And without the कर्तृकारक, there is no प्रमाणप्रवृत्तिः। न च प्रमातृत्वमन्तरेण प्रमाणप्रवृत्तिरस्ति। प्रमाणप्रवृत्ति is going about knowing things with the help of various प्रमाणs. अहं देवदत्तं पश्यामि, this is one

प्रमाणप्रवृत्ति, अहम् is very important in this sentence. पश्यामि is centred on अहम्, प्रमाता । देवदत्त is the object of दर्शनक्रिया । This is active voice, कर्तरि प्रयोगः । If you take passive voice, कर्मणि प्रयोगः, देवदत्तः मया दृश्यते is the sentence. Here also कर्ता is there in the form of तृतीया । For any प्रमाणप्रवृत्ति, प्रमाता is inevitable. You can present him in प्रथमाविभक्ति or तृतीयाविभक्ति ।

Therefore the निगमन, conclusion is that अविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि; प्रत्यक्षादिप्रमाणs are for the अविद्यावान् पुरुषः alone, यः अहं प्रमातेति मन्यते, for the one who looks upon himself as the प्रमाता । Keeping him in view alone प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति भाष्यकार establishes.

This is a very interesting section; interesting because भाष्यकार says that you do not need to know आत्मा at all for प्रमाणव्यवहार; प्रमाणs are meant for अविद्यावान् पुरुषः । Every individual is endowed by ईश्वर with senses and a mind backing the senses and the प्रमाणफलम् has to resolve into the प्रमाता । When you open your eyes, you see an object and knowledge of the object comes and falls at your feet; you are the प्रमाता; प्रमाणफलम् belongs to you and not to the eyes or the mind. प्रमाता does not need to know आत्मा in the whole process. For the पूर्वपक्षी the problem was, the प्रमाता must be someone valid, if not, प्रमाणव्यवहार will be an imagination, a fantasy; therefore he asked, 'कथं प्रमाणान्यविद्यावद्विषयाणि'? भाष्यकार replies, saying the delusion is within प्रमाण operation. For प्रमाण operation one need

not know आत्मा and भाष्यकार illustrates how a valid means of knowledge can have its आश्रय in a प्रमाता who is born of अध्यास, अविद्या in his famous, brilliant sentence –

पश्वादिभिश्चाविशेषात् । यथा हि पश्वादयः शब्दादिभिः श्रोत्रादीनां सम्बन्धे सति शब्दादिविज्ञाने प्रतिकूले जाते ततो निवर्तन्त अनुकूले च प्रवर्तन्ते ।

One need not have आत्मज्ञानम् for प्रमाणप्रमेयव्यवहार says भाष्यकार; a पशु, cow does not have आत्मज्ञानम् but it engages itself in प्रमाण activities. यथा हि, just as पश्वादयः, शब्दादिभिः श्रोत्रादीनां सम्बन्धे सति, when their श्रोत्रादीन्द्रिय are related to their respective objects like शब्द, etc, there is सन्निकर्षज्ञानम् । This शब्दादिविज्ञानम्, when the knowledge of शब्द, etc, प्रतिकूले जाते, it is not अनुकूल, conducive, the cow infers that it is not an इष्टसाधनम्, and decides to turn away; whereas if it is an इष्टसाधनम् it moves towards it. भाष्यकार explains –

यथा दण्डोद्यतकरं पुरुषमभिमुखमुपलभ्य मां हन्तुमयमिच्छतीति पलायितुमारभन्ते । हरिततृणपूर्णपाणिमुपलभ्य तं प्रत्यभिमुखीभवन्ति ।

यथा, just as the cows, दण्डोद्यतकरं पुरुषमभिमुखमुपलभ्य, दृष्ट्वा, seeing देवदत्त with a raised दण्ड in his hand and coming towards them, infer that the person 'मां हन्तमिच्छति, wants to hurt me', and therefore पलायितुमारभन्ते, begin to run away. The cow applies two प्रमाणs here, प्रत्यक्ष and अनुमान । First it sees देवदत्त as a दण्डपाणि, with a stick in his hand; शब्दादिविज्ञाने प्रतिकूले जाते, when what it sees is not conducive, it infers

that 'अयं दण्डो ममानिष्टसाधनम्, this दण्ड is not good for me', अनुभूतदण्डवत्, because it is like the earlier दण्ड I had experienced. Therefore the cow concludes that it does not want to go anywhere near देवदत्त । On the other hand, हरिततृणपूर्णपाणिमुपलभ्य, seeing यज्ञदत्त who is हरिततृणैः पूर्णपाणिः, whose hands are filled with a bunch of green grass, the cows तं प्रत्यभिमुखीभवन्ति, walk towards him.

Look at भाष्यकार's thinking; he says, 'पश्चादिभिश्चाविशेषात्' । There is no difference between the human being and the cow, both do the same thing. In using the प्रमाणम्, a पशु does employ perception and inference. अनुकूले प्रवर्तन्ते and प्रतिकूलात् निवर्तन्ते पश्चादयः । मनुष्या अपि, human beings also do the same thing; if somebody comes with a दण्ड in his hand, they run away. On the other hand, if someone is distributing something, तं प्रत्यभिमुखीभवन्ति, they go towards him. The idea conveyed is that the पशु does not have आत्मानात्मविवेक for conducting प्रमाणव्यवहार and neither do we need to have आत्मानात्मविवेक for conducting प्रमाणव्यवहार । Therefore अविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि च, इति a very good argument.

एवं पुरुषा अपि व्युत्पन्नचित्ताः क्रूरदृष्टीनाक्रोशतः खड्गोद्यतकरान् बलवत् उपलभ्य ततो निवर्तन्ते । तद्विपरीतान्प्रति प्रवर्तन्ते ।

एवम्, in the same manner, even the व्युत्पन्नचित्ताः पुरुषाः, the people who are educated and informed, are पश्चादिभिरविशेषाः, are not different from a cow when it comes to handling

प्रमाणs like प्रत्यक्ष, अनुमान, etc. In fact, sometimes animals do better inference. That is why there is dog squad for police. I remember once we had a dog in our ashram at Bombay which we wanted to keep away. We took him in our car and dropped him off at a far away place and went to the market. When we returned to the ashram, he was there to welcome us! Bats make a clicking sound and listen to its echo. If the echo comes back quickly, it means that something is in the way. By listening to the echoes of their clicks, bats can not only detect flying insects for food but from the type of echo that bounces back from the object, they can infer whether it is a fruit and even if the fruit is ripe! Bats use प्रत्यक्ष, अनुमान and अनुपलब्धि, knowledge of absence very effectively.

The अविद्यावत्पशुः which has no आत्मज्ञानम्, operates प्रत्यक्ष and अनुमान, and accordingly, there is प्रवृत्ति and निवृत्ति। The पशु looks at the person; then at the लिङ्ग for inference; if he is दण्डपाणि - the दण्ड has to be raised, that is also an important लिङ्ग - and he is coming towards it, then it thinks that the person really wants to hurt it and begins to run. On the other hand if the person holds a bunch of green grass in his hand, it comes towards him. It takes a few seconds for the cow to decide whether to come or not. It waits for the person to say bah bah! Then the cow looks up; it has to use अनुमान to decide whether the man really wants to give. Once it infers that the grass is तज्जातीय, it is अनुभूततृणवत्, it belongs to that group of grass it has eaten before; it comes

towards him. Suppose he holds a bunch of hair instead and calls the cow; it will merely look at him, perhaps amused, and then mind its own business. Recognising इष्टसाधनम् alone, there is प्रवृत्ति ।

Now भाष्यकार extends this to human beings. He says, एवम्, exactly in the same manner, व्युत्पन्नचित्ताः पुरुषाः, educated people, क्रूरदृष्टीनुपलभ्य, knowing these people who are cruel, आक्रोशतः, who are shouting, and who are खड्गोद्यतकरान्, having swords in their hands, and who are बलवतः, overpowering; ततः निवर्त्तन्ते, withdraw from them. तद्विपरीतान्प्रति प्रवर्त्तन्ते, contrarily, if say, they distribute प्रसाद, towards them they go.

अतः समानः पश्चादिभिः पुरुषाणां प्रमाणप्रमेयव्यवहारः ।

Therefore the प्रमाणप्रमेयव्यवहारः, pursuits of seeing, hearing, knowing, inference, etc are समानः, equal; there is no difference whatsoever, whether it is a पशु or a पुरुष । The idea is, one need not know आत्मा to use a means of knowledge. प्रमाणs are given to अविद्यावन्तः पुरुषाः, they are born along with that to conduct their lives. Therefore when we talk अविद्यावद्विषयाण्येव प्रमाणानीति, we include even animals who have a certain self-identity but they do not have आत्मानात्मविवेक ।

पश्चादीनाञ्च प्रसिद्धोऽविवेकपुरस्सरः प्रत्यक्षादिव्यवहारः ।

It is प्रसिद्धः, well-known that पश्चादीनां प्रत्यक्षादिप्रमाणव्यवहारः, the प्रमाणव्यवहार of cows, etc., like प्रत्यक्ष and अनुमान, is अविवेकपुरस्सरः,

it stems from, आत्मानात्माविवेकः। We know very well that the cow is not even fully self-conscious, let alone having self-knowledge; that is why the cow does not wear a saree. If cows were self-conscious, it will be very interesting to see them wear costumes; the cow in America, the cow in Europe, the cow in Arab countries – each of them will dress differently; you will not even be able to see their horns! Thank God, they are not self-conscious. Based upon अविवेक, अध्यास alone, they operate a means of knowledge and therefore you do not need to know आत्मा in order to operate a means of knowledge इति भाष्यकार gives a brilliant argument to answer the पूर्वपक्षी। The conclusion is –

तत्सामान्यदर्शनाद्युत्पत्तिमतामपि पुरुषाणां प्रत्यक्षादिव्यवहारस्तत्कालः
समान इति निश्चीयते।

विवेकिनां व्युत्पन्नचित्तानां पुरुषाणां प्रत्यक्षादिव्यवहारः, the व्यवहार of perception and inference on the part of human beings who are व्युत्पन्नचित्ताः, विवेकिनः, educated people is पश्चादिभिः समानः, same as cows, etc. Why do you say so? तस्य सामान्यस्य दर्शनात्, similar व्यवहार is seen in cows, etc. The cow operates प्रत्यक्षादिप्रमाणs and the पुरुष does the same. The cow does not know anything about आत्मा in order to operate the प्रमाणs and here also you too need not know anything about आत्मा to conduct व्यवहार। One can be a great scientist, still one can be ignorant of oneself. Therefore the व्यवहार is समान इति निश्चीयते, it is concluded that the व्यवहार is same. तत्कालो व्यवहारः

समानः । तत्काल^{१०} refers to तस्याध्यासस्य कालः । प्रमाणान्यविद्यावद्विषयाण्येव इति भाष्यकार has already established which means that प्रमाणव्यवहार is in अध्यासकाल; therefore यदा अध्यासः तदा व्यवहारः, when there is अध्यास there is व्यवहार, without अध्यास there is no व्यवहार । How can we know this? By using अन्वयव्यतिरेक । In waking there is व्यवहार, there is अध्यास; in dream there is व्यवहार, there is अध्यास, सुषुप्तौ, in deep sleep, there is no अध्यास, there is no व्यवहार । अध्यासे सति व्यवहारः, अध्यासे असति there is no व्यवहारः । टीकाकार says व्यवहारलिङ्गात् विवेकिनामपि देहादिषु अहंममाभिमानः अस्तीत्यनवद्यम् ।

पश्चादिभिश्चाविशेषात्, प्रमाणानि अविद्यावद्विषयाणि भवन्ति । The word अविद्या still does not seem to be alright to go along with the knower; the knower cannot be अविद्यावान् । भाष्यकार says that this is how we are born, and we see that even an ignorant person can operate प्रमाणs. व्युत्पन्नचित्ताः अपि व्यवहारवन्तः, व्यवहारः अध्यासकालः, therefore they are अविद्यावन्तः इति, he concludes.

। शास्त्रव्यवहारस्याप्यविद्यापुरस्सरत्वप्रदर्शनभाष्यम् ।

प्रमातृत्वम् is अध्यस्त on the आत्मा and so अध्यासं पुरस्कृत्यैव all the लौकिकव्यवहारs are done by the प्रमाता । शास्त्रीये तु व्यवहारे, whereas in activities connected to शास्त्र, like ज्योतिष्टोमादि there is व्यभिचार because, when a person wants to perform say, ज्योतिष्टोम

^{१०} तस्याध्यासस्य कालः यस्य सः तत्कालः ।

ritual based on the वाक्य, 'स्वर्गकामो ज्योतिष्टोमेन यजेत', may one who is interested in स्वर्ग do ज्योतिष्टोम, it is a शास्त्रीयव्यवहार and it is possible to do it only when he has knowledge about आत्मा । And what is that knowledge? आत्मा is देहव्यतिरिक्तः, it is other than the body because it can survive death, and go to स्वर्ग । Because he has this knowledge that देहव्यतिरिक्तात्मा अस्ति, there is a जीव who, surviving this body, travels, there is no अध्यास इति, if one may argue, भाष्यकार says that the fact that शास्त्रीयकर्म also is born of अध्यास is not in anyway negated.

शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी नाविदित्वात्मनः परलोक-सम्बन्धमधिक्रियते तथापि न वेदान्तवेद्यमशनायाद्यतीतमपेतब्रह्म-क्षत्रादिभेदमसंसार्यात्मतत्त्वमधिकारेऽपेक्ष्यते, अनुपयोगादधिकारविरोधाच्च ।

देहव्यतिरिक्तात्मा अस्तीति बुद्धि is necessary for शास्त्रीयव्यवहार । Definitely only the one who has got the knowledge of आत्मा being other than the body, which is परलोकसम्बन्धी, connected to परलोक after death, he alone does शास्त्रीयकर्म । For him alone शास्त्र says स्वर्गकामो यजेत इति । बुद्धिपूर्वकारी, the one who has got certain विवेक, आत्मनः परलोकसम्बन्धमविदित्वा, without knowing that देहव्यतिरिक्तात्मा अस्तीति, न अधिक्रियते, he does not do शास्त्रीयकर्म । The word तु negates the objection that शास्त्रीयकर्म does not have अध्यासजन्यत्वम् ।

शास्त्रीयकर्म also is based on अध्यास only. When you do a कर्म, you have to take yourself as the कर्ता । देहव्यतिरिक्तात्मा has

to be a कर्ता, भोक्ता; he must look upon himself as 'अहं ब्राह्मणः', 'अहं क्षत्रियः', 'अहं वैश्यः' इति; only then सः कर्मणि अधिक्रियते। And when you say that I am कर्ता, I am कर्मफलभोक्ता, इत्यादि, then अध्यासः अस्त्येव। One must have अध्यास, self-identity to do the ritual. It is this person alone that शास्त्र addresses. The knowledge that आत्मा देहव्यतिरिक्तः and that it survives death is necessary for शास्त्रीयव्यवहार, but then that knowledge is also within अध्यास, within अविद्या alone. शास्त्र does not say you are a कर्ता-भोक्ता। You already know that you are a कर्ता-भोक्ता। Therefore शास्त्र says if you do this कर्म you will get this result. शास्त्र goes along with you, it does not correct you. When you are ready it corrects you. When you are not ready it goes along with you and tells you to perform certain कर्मस and avoid certain other कर्मस, so that you can get what you want and avoid what you do not want.

तथापि, आत्मतत्त्वम्, knowledge of आत्मा which is वेदान्तवेद्यम्, gained only through वेदान्त, अशनायाद्यतीतम्, that which transcends अशनाया, पिपासा, both hunger and thirst, अपेतब्रह्मक्षत्रादिभेदम् that which is free from भेदs like ब्राह्मणक्षत्रियवैश्य, असंसारी, that which does not travel from one body to another, अधिकारे न अपेक्ष्यते, is not called for in order to do शास्त्रीयकर्म।

टीकाकार makes it very clear. किं तत्र देहान्यात्मधीमात्रमपेक्षितम् उत आत्मतत्त्वज्ञानम्? For शास्त्रीयकर्म, do you require to know that देहव्यतिरिक्तात्मा अस्ति or do you require to have the knowledge that आत्मा is सत्यं ज्ञानमनन्तं ब्रह्म? देहव्यतिरिक्तात्मज्ञानेन, by the knowledge that देहव्यतिरिक्तात्मा अस्ति, this person who is कर्ता-भोक्ता, who has got the notion, 'I am ब्राह्मण, क्षत्रिय,

वैश्य', इत्यादि, for him, अध्यासनिवृत्ति does not take place. अध्यासस्याबाधकत्वात्, it is अध्यासजन्यमेव, it remains within अध्यास and therefore all कर्म's are born out of अध्यास alone, they are for the कर्ता, for the अविद्यावान् पुरुषः ।

But if the person knows आत्मतत्त्वम्, then सः शास्त्रोक्तकर्मणि न अधिक्रियते । Why because to do शास्त्रीयकर्म, the knowledge that 'I am क्षुत्पिपासादिग्रस्तः, I am subject to hunger and thirst', 'अहं संसारी I am subject to जन्ममरण', 'अहं जातिविशेषवान् I belong to a particular जाति' इति, is necessary on the part of the कर्ता because the शास्त्र addresses a particular person, a ब्राह्मण, क्षत्रिय, or वैश्य and prescribes certain qualifications to do a particular कर्म । Whereas, 'I am free from क्षुत्पिपासा', 'I am free from जन्म and मरण', 'अहं नित्यः', 'I am neither ब्राह्मणः, nor क्षत्रियः, nor वैश्यः, nor शूद्रः', 'अहं निर्गुणः, नित्यशुद्धः', इति तद्विपरीतात्मतत्त्वज्ञानं कर्मणि न अपेक्षितम्, आत्मज्ञानम् of this nature is not required for the performance of कर्म's, अनुपयोगात्, because it is of no use. Not only it is अनुपयोग, it is opposed to प्रवृत्ति । There will be no प्रवृत्ति to do कर्म because you have the knowledge that 'I am अकर्ता, अभोक्ता' इति ।

अधिकारविरोधाच्च, the अधिकारी for वैदिककर्म and वेदान्तशास्त्रम् are विरुद्ध, opposed to each other. There are lot of qualifications even for a लौकिककर्म such as applying for a job like age, experience, etc. शास्त्रीये तु कर्मणि अधिकारित्वम् is inevitable. But the knowledge of आत्मा as revealed in वेदान्त is opposed to this अधिकारित्वम् । Suppose you say 'शिवोऽहम्', 'असङ्गोऽहम्', you are not addressed by शास्त्र at all. Only the one who

has got the knowledge of शिवोऽहम् should perform this ritual, इति nowhere it is told in the शास्त्र ।

प्राक्च तथाभूतात्मविज्ञानात्प्रवर्त्तमानं शास्त्रमविद्यावद्विषयत्वं नातिवर्त्तते ।
तथा हि - 'ब्राह्मणो यजेत' इत्यादीनि शास्त्राण्यात्मनि वर्णाश्रमवयोऽवस्थादि-
विशेषाध्यासमाश्रित्य प्रवर्त्तन्ते ।

अध्यास which is साक्षिप्रत्यक्ष is also confirmed by शास्त्र which says 'ब्राह्मणो यजेत', may a ब्राह्मण do this कर्म; therefore the one who has got the अभिमान 'I am ब्राह्मणः', that person alone अधिकारी भवति, कर्मणि अधिक्रियते । 'न ह वै स्नात्वा भिक्षेत' इति, do not go for भिक्षा after having done अवभृत्स्नानम्, a ritualistic bath at the end of गुरुकुलवास; 'अष्टवर्षं ब्राह्मणमुपनीत', a ब्राह्मण when he is eight years old should be initiated into गायत्री; 'जातपुत्रः कृष्णकेशः अग्नीनादधीत', the one who has a son and has black hair should do अग्न्याधानकर्म, इति ब्राह्मणादिपदैः अधिकारिणं वर्णाद्यभिमानिनमनुवदन् अध्यासं गमयति शास्त्रम् । The वेद itself confirms अध्यास, saying that if you think you are a ब्राह्मण perform this, if you think you are a कृष्णकेश perform this and so on. Therefore अध्यासं पुरस्कृत्य alone all these various कर्म's have been enjoined by the शास्त्र because the अधिकारी has to look upon himself as one who is qualified for this कर्म । So even though the person knows आत्मा to be other than the physical body, if the person knows आत्मतत्त्वम् as एकमेवाद्वितीयं ब्रह्म, that which is free from any जाति, that person is not qualified for all these कर्म's. Therefore even the कर्मकाण्ड of the वेद confirms अध्यास, and finally negates

कर्तृत्वम् and भोक्तृत्वम्, इति finally भाष्यकार is landing on the topic.

शास्त्रीये व्यवहारे बुद्धिपूर्वकारी अधिक्रियते, a person who has adequate शास्त्रज्ञानम् and श्रद्धा in after life that one goes to परलोक after death, and for that I perform this शास्त्रीयकर्म इति, that बुद्धिपूर्वकारी has देहव्यतिरिक्तात्मज्ञानम्, because if he construes the body itself to be आत्मा, with the body's cremation, there is decimation of आत्मा, 'देहे नष्टे अहं नष्टः' इति। But आत्मा survives death; therefore आत्मा देहाद्यतिरिक्तः, आत्मा must be other than the body, इति, this is the vision of the कर्मशास्त्रम्। Therefore 'I am कर्ता', 'I am भोक्ता', इति कर्तृत्वम् and भोक्तृत्वम् are superimposed upon the self and आत्मा कर्ता भवति, कर्मफलभोक्ता भवति। Even though शास्त्रदृष्ट्या the person is connected to परलोक, पुण्यपाप, etc., that शास्त्रदृष्टि also is अविद्यावद्विषया एव, because it implies अध्यास।

आत्मविज्ञानात्प्राक्, before gaining the knowledge of ब्रह्मात्मा, the entire कर्मकाण्ड, which is engaged in expounding various साधनसाधयः, अविद्यावद्विषयत्वं नातिवर्त्तते, it does not cross, transcend अविद्यावद्विषयत्वम्। शास्त्रप्रमाणम् is meant for the अविद्यावान् पुरुषः alone, who, due to अविद्या, thinks 'अहं कर्ता', 'अहं भोक्ता' इति; and therefore engages in कर्म। आत्मविज्ञानात्प्राक्, anything that you do, including शास्त्रीयकर्म, in that अध्यासजन्यत्वमस्ति।

तथा हि, to illustrate that, 'ब्राह्मणो यजेत' इत्यादीनि शास्त्रवाक्यानि are also प्रमाण for the अध्यास। When शास्त्र says, 'ब्राह्मणो यजेत', a ब्राह्मण should perform this, only the person who thinks that

he is a ब्राह्मण will perform the कर्म । He must be a गुणब्राह्मण, or कर्मब्राह्मण, and he has to think 'I am a ब्राह्मण', and that means आत्मा is subject to वर्ण, आत्मा is taken to be a ब्राह्मण । Therefore शास्त्र itself accepts the अध्यास for the time being and the वाक्यs in the शास्त्र, आत्मन्येतं वर्णाश्रमवयोऽवस्थादिविशेषाध्यासम् आश्रित्य प्रवर्तन्ते; keeping अध्यास in view alone exhorts one to do different कर्मs. The very same शास्त्र which now says 'ब्राह्मणो यजेत' will say later that आत्मा is free from all गुणs, वर्णs, आश्रमs, etc. But here, कर्मकाण्डे, आत्मा is subject to वर्ण, टीकाकार cites different वाक्यs to refer to the other विशेषाध्यासs upon आत्मा, namely आश्रम, वयस्, and अवस्था ।

A ब्रह्मचारी has to live on भिक्षा । But स्नात्वा, having taken अवभृत्स्नानम्, the ritualistic bath after completion of his study in the गुरुकुल, he becomes a स्नातः, he is ready for marriage, for becoming a गृहस्थ । स्नात्वा, he should not take भिक्षा, but he should earn and live his life. Therefore शास्त्र says, 'स्नात्वा न भिक्षेत', स्नात्वा no more भिक्षा । Here 'अहं ब्रह्मचारी' इति, आश्रमविशेष is अध्यस्त on आत्मा । Then again 'अष्टवर्षं ब्राह्मणमुपनयीत' । Here not only ब्राह्मणत्वम् is अध्यस्त on आत्मा but वयोविशेष also. उपनयन is for ब्राह्मण, क्षत्रिय, वैश्य, all the three of them, only the age differs. For ब्राह्मण the age is eight years, for क्षत्रिय it is eleven years and for वैश्य, it is twelve years. 'जातपुत्रः कृष्णकेशः अग्नीनादधीत', may the one who is still not grey-haired and who has got a son, perform these particular fire rituals इति । This is अध्यास of अवस्थाविशेष ।

Therefore वर्णाश्रमवयोऽवस्थादिविशेषाध्यासमाश्रित्य, centred on these kind of विशेषs that are superimposed upon the आत्मा,

कर्मशास्त्राणि प्रवर्तन्ते । All these विशेषs do not belong to the आत्मा, if they belong to the आत्मा then there is no अध्यास, but if they do not belong to the आत्मा, and still if शास्त्र talks about 'ब्राह्मणो यजेत', 'कृष्णकेशः अग्नीनादधीत' इत्यादि, then शास्त्र accepts अध्यास, because the same शास्त्र says that आत्मा is free from all of them. शास्त्र does not accept अध्यास, but it goes along with the अध्यास to prepare the person for what is going to be revealed later. The कर्मशास्त्र addresses only this अविद्यावान् पुरुषः, अध्यासवान् पुरुषः, therefore अविद्यावद्विषयाण्येव शास्त्राणि । अध्यास is thus confirmed by शास्त्र । How does this अध्यास manifest itself, express itself in व्यवहार, in one's life? In order to point out that भाष्यकार draws our attention to the definition of अध्यास, परत्र पूर्वदृष्टावभासः, अतस्मिन् तद्बुद्धिः इति ।

। अथाध्यासप्रकारप्रदर्शनभाष्यम् ।

अध्यासो नाम अतस्मिंस्तद्बुद्धिरित्यवोचाम । तद्यथा पुत्रभार्यादिषु विकलेषु सकलेषु वा अहमेव विकलः सकलो वेति बाह्यधर्मानात्मन्यध्यस्यति ।

अवोचाम, we have already talked about what is अध्यास, परत्रावभासः इति, that cognition, that perception where it is not; in other words, अतस्मिन् तद्बुद्धिः । तस्मिन् तद्बुद्धिः is knowledge. घटे घटबुद्धिः, cognising a pot as pot, रज्जौ रज्जुबुद्धिः, a rope as rope is knowledge. अतस्मिन् तद्बुद्धिः is अध्यास । To illustrate this, भाष्यकार begins with the अध्यास of बाह्यधर्मस, external attributes. पुत्रभार्यादिषु विकलेषु, when the son, wife and so on are lacking,

सकलेषु वा, or they are complete, one superimposes those external attributes on oneself saying, 'अहमेव विकलः, I myself am lacking' or 'अहमेव सकलः, I myself am complete'. 'My son is in California, my daughter is in Sydney. They are happy, so I am happy'. In fact I do not say that but keep calling my son and make him feel that he has neglected me! Parents want the son to be with them always. That is how they are brought up, at least in an Indian situation. So, being without the son I am विकलः, living with the son I am सकलः। In भाष्यकार's time itself this kind of thinking was there.

Son has lost his job, son is विकलः, I become विकलः। I am unhappy. Why? Because he is my son. The next day he gets a better job, he is सकलः, therefore I am सकलः। In terms of son I am सकलः or विकलः, in terms of wife I am सकलः or विकलः। The same is true with respect to one's car, house, ipad, etc. Thus प्रत्यक्षेऽपि बाह्यधर्मान्, even though the external attributes are perceived by me, I superimpose them on myself. Son is standing in front of me, he is प्रत्यक्ष and he is मत्तः भिन्नः different from me. साकल्यधर्म or वैकल्यधर्म belongs to son, wife and so on. Still, I see them as my धर्म। If I see a moving fan, the movement of the fan belongs to the fan, not to me. मत्तः आत्मनः पुत्रादयः भिन्नाः इति प्रत्यक्षेऽपि, even then तान्बाह्यधर्मान् आत्मन्यध्यस्यति, to say अहमेव विकलः, सकलः इति।

भाष्यकार then shows how the आन्तरधर्म, the attributes of the body, etc are superimposed on oneself -

तथा देहधर्मान् - स्थूलोऽहं कृशोऽहं गौरोऽहं तिष्ठामि गच्छामि लङ्घयामि चेति ।

तथा, in the same manner, although स्थूलत्वम्, कृशत्वम्, गौरत्वम् etc belongs to the देह, 'अहं स्थूलः, I am fat' 'कृशोऽहम्, I am thin', 'गौरोऽहम्, I am fair', इति, देहधर्मानात्मनि अध्यस्यति । Also, निष्क्रियात्मनि, 'तिष्ठामि, I stand', 'गच्छामि, I go', 'लङ्घयामि, I jump around' इति, क्रियाs centred on the देह are superimposed. Not only that,

तथेन्द्रियधर्मान् - मूकः काणः क्लीबः बधिरः अन्धोऽहमिति ।

In the same manner, ज्ञानेन्द्रियधर्मान्, कर्मेन्द्रियधर्मान् also, आत्मनि अध्यस्यति, to say 'अहं मूकः, I am mute', 'अहं काणः, I am one-eyed', 'अहं क्लीबः, I am neither male nor female', 'अहं बधिरः, I am deaf', 'अहमन्धः, I am blind', इत्यादि ।

तथान्तःकरणधर्मान्कामसङ्कल्पविचिकित्साध्यवसायादीन् ।

And अन्तःकरणधर्मान्, the various modes of the mind in the form of वृत्तिs, like काम desire, सङ्कल्प fancy, विचिकित्सा doubt, अध्यवसाय decision, and other emotions also, आत्मन्यध्यस्यति । Thus 'अहं सङ्कल्पवानस्मि' इति, अहम् is involved with all the अन्तःकरणवृत्तिs.

एवमहंप्रत्ययिनमशेषस्वप्रचारसाक्षिणि प्रत्यगात्मन्यध्यस्य तच्च प्रत्यगात्मानं सर्वसाक्षिणं तद्विपर्ययेणान्तःकरणादिष्वध्यस्यति ।

सः अविद्यावान् पुरुषः, अहंप्रत्ययिनम्^{११} अध्यस्यति, superimposes the अहंप्रत्ययी, the अहङ्कार, the one who has this 'I' sense, 'I' notion, अशेषस्वप्रचारसाक्षिणि, on the स्वप्रचारसाक्षी, the witness of all its प्रचारs, the elaboration of one's अन्तःकरण in the form of varieties of वृत्तिस. And who is that साक्षी? It is प्रत्यगात्मा, प्रातिलोभ्येन अञ्चति प्रकाशते इति प्रत्यक्, that which shines विलक्षणेन, in an opposite form, distinct from अहङ्कार। अहङ्कार is जड, insentient, it is दुःखी, subject to sorrow, whereas आत्मा प्रातिलोभ्येन प्रकाशते, is just the opposite, it is not subject to दुःख, it is सुखात्मक, it does not undergo any change, it is निर्विकार, it is in the form of consciousness. By the superimposition of अहङ्कार upon प्रत्यगात्मा, अहङ्कार gains चेतनत्वम्, it becomes conscious, it gains an existence also.

And तद्विपर्ययेण, प्रत्यगात्मानमहङ्कारे अध्यस्य, superimposing आत्मा on the अहङ्कार, there is आत्मानात्माध्यासः। The सम्बन्ध between चैतन्यात्मा and the अन्तःकरण is not संयोग, nor is it any other type of सम्बन्ध except आध्यासिकसम्बन्धः। In fact, there is no सम्बन्ध, what can be the सम्बन्ध between सत्यम् and मिथ्या? सत्यम् alone appears as मिथ्या।

टीकाकार adds, एवमात्मनि बुद्ध्याद्यध्यासात्, because of the अध्यास of बुद्धि, अहङ्कार, etc, there is कर्तृत्वादिलाभः। I do not know whether it is लाभ, but you get to have कर्तृत्वम् and भोक्तृत्वम्। बुद्ध्यादौ आत्माध्यासात्, there is चैतन्यलाभः, अन्तःकरण gains चेतनता। The चैतन्यम् is uninhibited, unlike an animal, therefore you are

^{११} प्रत्ययः अस्यास्तीति प्रत्ययी। अहं चासौ प्रत्ययी च अहंप्रत्ययिन्। तमहंप्रत्ययिनमहङ्कारमित्यर्थः।

self-judging. The बुद्धि is meant to be self-aware and it is self-aware, and for want of self-knowledge, it has to take the self for something else. Since you cannot be without being the self - you are the self - you have to have some notion, some self-identity about yourself, and what is in front of you is the कार्यकरणसङ्घात, which is what you have, with which you are born and therefore that is self-identity, देवदत्तोऽहम्, यज्ञदत्तपुत्रोऽहमिति ।

। अथ अध्यासविचारोपसंहारभाष्यम् ।

वर्णिताध्यासम्, the अध्यास that has been defined and talked about, उपसंहियते, the topic is summed up. Summing up is उपसंहार^{२२} ।

एवमयमनादिरनन्तो नैसर्गिकोऽध्यासो मिथ्याप्रत्ययरूपः कर्तृत्व-
भोक्तृत्वप्रवर्त्तकः सर्वलोकप्रत्यक्षः ।

एवमयमध्यासः नैसर्गिकः, it is not created, it is अनादिः । अविद्याकार्यत्वात् अनादित्वम्; and अनादित्वम् is because of प्रवाह, अध्यासात्कर्ताहम्, भोक्ताहम्, सुखी, दुःखी, इति संस्कारः, then ततः तस्मात्संस्कारादध्यासः, इति प्रवाहतः नैसर्गिकत्वम् is अनादिः; नैसर्गिकोऽयं लोकव्यवहारः अध्यासः । अध्यास itself is नैसर्गिकः, लोकव्यवहार based upon नैसर्गिकाध्यास also is नैसर्गिकः, कर्तृत्वभोक्तृत्वप्रवर्त्तकः, it is the cause

^{२२} विस्तरेण निरूपितस्य पदार्थस्य, a topic that is discussed in detail and established, सारांशकथनेन, by just presenting the essential part of it, तन्निरूपणसमापनम्, conclusion of such a discussion is called उपसंहार ।

for कर्तृत्वम्, भोक्तृत्वम् in other words, संसारित्वम्। When you say संसार it is nothing but कर्तृत्वभोक्तृत्वरूपः; as long as one thinks 'I am a कर्ता, भोक्ता' there is no संसारनिवृत्ति, and therefore it becomes अनन्तः। ज्ञानं विना ध्वंसाभावादानन्त्यम्; without knowledge it has no ध्वंस, no नाश, it can never be destroyed. अनन्तः is only in the sense that it will not come to an end by itself without ज्ञानम्। टीकाकार quotes भगवद्गीता (१५-३), तदुक्तं भगवद्गीतासु, 'न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा'; for this जगत्, which is likened to a संसारवृक्ष there is नान्तः न चादिः न च सम्प्रतिष्ठा, no beginning, no end, neither is there any stability whatsoever in between.

भाष्यकार calls अध्यास as मिथ्याप्रत्ययरूपः^{२३}, that is its स्वरूप। प्रतीयते इति प्रत्ययः, what is experienced by you is प्रत्यय; the entire कार्यप्रपञ्च is प्रत्यय, देहादि is also प्रत्यय, therefore 'अहं कर्ता', 'अहं भोक्ता' are all प्रत्ययसः. मिथ्या means अनिर्वचनीयम्, you cannot dismiss it as non-existent, you cannot prove it as existent. It is अनिर्वचनीयप्रत्ययरूपः, that is how it should be taken. मिथ्या has also got the meaning of false, but here it is better we take मिथ्याप्रत्यय as अनिर्वचनीयप्रत्यय, because it is कर्तृत्वभोक्तृत्वप्रवर्तकः, the whole thing is within ईश्वरसृष्टि alone. भामतिकार will say अनिर्वचनीयम् and it is सर्वलोकप्रत्यक्षम्, it is within the ken of experience of all.

Here टीकाकार says साक्षिप्रत्यक्षमेव अध्यासधर्मिग्राहकं मानम्। ग्राहकम् is that which helps you arrive at the existence of अध्यास।

^{२३} मिथ्या चासौ प्रत्ययश्च मिथ्याप्रत्ययः। मिथ्याप्रत्ययः एव रूपः यस्य सः मिथ्याप्रत्ययरूपः।

साक्षिप्रत्यक्ष is the मानम्, प्रमाणम् for अध्यास। अनुमानादिकं तु संभावनार्थम्, अनुमान, अर्थार्पण, etc that we have shown are to only to further strengthen and establish अध्यास। Therefore the उपसंहार is, अध्यास is सर्वलोकप्रत्यक्षः।

The purpose of the whole discussion done so far, is told next.

। अथ मीमांसावतरणिकाभाष्यम् ।

अस्यानर्थहेतोः प्रहाणायात्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते ।

What is not अर्थ्यते, what you do not want, is अनर्थ; what you do not want is दुःख, insecurity is दुःख, mortality is दुःख, smallness is दुःख, that there is something other than me is दुःख because it makes you small. Therefore भाष्यकार says, अस्याध्यासस्य, कर्तृत्वाद्यनर्थहेतोः, दुःखहेतोः प्रहाणाय, आत्यन्तिकनाशाय, for its total decimation, सर्वे वेदान्ताः आरभ्यन्ते। Once it is established that अध्यास is the हेतु for संसार, then निवृत्तिः is possible. Within the संसार if you try to solve the problem of संसार, it is called foolishness. It is something like, when you have a problem due to confusion, then, you cannot solve the problem remaining in the same confusion; you have to have a different paradigm and shift in the vision. Without the shift in the vision, the problem cannot be solved. संसार is born out of self-confusion; without resolving this confusion, if you want to solve the problems in संसार it is not possible. It only gets knotted, the ग्रन्थि becomes tighter

because you do not get the hang of it; you are pulling all ends and everytime you pull, it becomes more knotty.

The उपसर्ग 'प्र' in प्रहाणाय indicates समूलस्यात्यन्तिकनाशः, the destruction along with its मूल, cause, and that destruction is called मोक्ष, मोक्ष from संसार। How do you get this अध्यासप्रहाणरूपमोक्ष? How do you remove any अध्यास, for that matter? Whether it is a रज्जुसर्पाध्यास, आत्मानात्माध्यास, or any अध्यास, अधिष्ठानज्ञानेन alone, आरोपितस्य निवृत्तिः takes place; अध्यासनिवृत्ति is only by अधिष्ठानज्ञानम्। What is the अधिष्ठानम् here? If 'I am कर्ता' is अध्यास, कर्तुरधिष्ठानं किम्? If 'I am भोक्ता' is अध्यास, भोक्तुरधिष्ठानं किम्? If कर्तृत्वम् is अध्यास, then अधिष्ठानम् will be free from कर्तृत्वम्; अकर्तृत्वम् is the अधिष्ठानम्। Similarly अभोक्तृत्वम् is the अधिष्ठानम्। That is मोक्ष। संसार is कर्तृत्वम् and भोक्तृत्वम्। भोक्तृत्वम् means जन्म, then again कर्म, पुण्य, पाप, and everything else within that including travel to लोक, and therefore अध्याससिद्धि is important in the शास्त्र. Once अध्यास is established, then अध्यासनिवृत्ति is by अधिष्ठानज्ञानम्; 'नाहं कर्ता', 'नाहं भोक्ता' इति। आत्मा एकः अद्वितीयः, आत्मा is one non-dual; there is oneness between व्यष्टि and समष्टि, जीव and ईश्वर; and आत्मैकत्वविद्याप्रतिपत्तये, जीवेश्वरयोः ऐक्यज्ञानस्य प्रतिपत्तये, प्राप्तये, in order to gain the knowledge of अद्वितीयात्मा, knowledge of the oneness between जीव and ईश्वर, सर्वे वेदन्ताः आरभ्यन्ते। The word विद्या is very important, विद्याप्रतिपत्तये, सर्वे वेदन्ताः आरभ्यन्ते; if not, there is no need to start उत्तरमीमांसा because कर्ममीमांसा is already done. In other words, उपनिषदः अधीत्य, अस्मिन् मीमांसाशास्त्रे, सर्वे वेदन्ताः विचार्यन्ते। Therefore आत्मप्रतिपत्ति is not just asking the question 'who am I?'

It involves विद्या, knowledge of oneness between जीव and ईश्वर and so you study what the उपनिषत्s say and then analyse what is studied, in the मीमांसाशास्त्रम्।

यथा चायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरकमीमांसायां प्रदर्शयिष्यामः।

सर्वेषां विचारितवेदान्तानां विषयः, the subject matter of all the वेदान्तस, that we have really looked into and understood what it is all about, is ब्रह्मात्मैक्यम्, the oneness between आत्मा and ब्रह्म; आत्मा is the जीव, and this जीव is equated to जगत्कारणं ब्रह्म। वेदान्ताः इति plural is used because वेदs are many and therefore वेदान्ताः, उपनिषत्s are many. That आत्मा is ब्रह्म is the विषय, but how is it possible? This is the विचार। What is the फलम्? मोक्ष is the फलम्। The अधिकारी is the मुमुक्षु who has got विवेकवैराग्य, and is equipped with शमदमादि। Between विषय, the subject matter and the शास्त्र what is the connection? That is also very important; the सम्बन्ध is प्रतिपादकप्रतिपाद्यसम्बन्ध, शास्त्र is the प्रमाणम् for it and therefore you have to get this vision only through the शास्त्र, शास्त्रैकवेद्यत्वात्, शास्त्रं पठ।

‘I do want जीवब्रह्मैक्यज्ञानं, but why should I look at the शास्त्र’? This is a common question.

‘Do you want to know आत्मा’?

‘Yes, but why should I look at the book? In the book there is no आत्मा। Book is a book, it is all words, आत्मा is here’, he says, pointing to himself.

And the other person listening to him is very much convinced. He feels, 'Oh, that is correct, आत्मा is not there, आत्मा is here.'

'How do you know आत्मा is not there? Not only आत्मा is here, it is there also'

'आत्मा is here, therefore look within' is very convincing to a lot of people. What they do not understand is that the one who is looking for आत्मा is आत्मा, and if he looks for आत्मा he will be permanently looking for it. आत्मा is not located somewhere, it is you.

Therefore, in order to gain जीवब्रह्मैक्यज्ञानम्, I look at the शास्त्र । In fact I am not looking out; I am looking only at what is, शास्त्र tells me only 'what is'. It is like looking at the mirror in order to see my face.

'Why are you looking at the mirror? Do you want to look at your face?

Yes.

When your face is here, why do you look there at the mirror?

Then where will I look ? Only where there is reflection I can look at. There is no other way. I am not looking at the mirror, I am looking at myself.'

So when I study शास्त्र I study myself; I am not looking at the शास्त्र, I am looking at myself. I am the topic of the शास्त्र । That is why the words are to be understood as they are,

because I am the topic. Therefore I have to understand the शास्त्र as it wants me to understand, without bringing my projection into it. The fourfold factors of वेदान्तशास्त्रम्, अधिकारी, विषय, प्रयोजन and सम्बन्ध, are the same for this मीमांसाशास्त्रम् also because it is analysing the वेदान्तशास्त्रम्।

सर्वेषां वेदान्तानामयमर्थः, all the वेदान्तः, उपनिषत्s, without exception, have only one topic, that is जीवेश्वरैक्यम्। There is no second topic, there is no second opinion either. Therefore the vision is जीवेश्वरैक्यम्, the vision of oneness. सर्वेषां वेदान्तानां तस्मिन्नेव, जीवेश्वरैक्ये एव समन्वयात्, all वेदान्तः have a commitment to reveal that oneness.

टीकाकार introduces an argument saying, ननु वेदान्तेषु प्राणाद्युपास्तीनामुपासनानां भानादात्मैक्यमेव तेषामर्थ इति कथमित्यत आह, how can you say वेदान्तः have got only one subject matter, जीवेश्वरैक्यम्? प्राणाद्युपास्तीनां भानात्, प्रतिपादनात्, when प्राणाद्युपासनः are there, like उद्गीतोपासना, पञ्चाग्निविद्या, etc. आत्मैक्यमेव तेषामर्थः, आत्मैक्यम् alone is the topic of वेदान्त इति how can anybody say that? 'भूरिति वा अयं लोकः। भुवरित्यन्तरिक्षम्। सुवरित्यसौ लोकः। मह इत्यादित्यः।' (तै.उप.१-५-१) इति there are a number of उपासनः mentioned in the तैत्तिरीय; major part of छान्दोग्य and बृहदारण्यक is उपासना, even in a small उपनिषत् like ईशावस्य there is उपासना। Therefore उपासना sentences are there in वेदान्त which are not talking about जीवेश्वरैक्यम्; they are talking about meditation, then how do they find their place in वेदान्तशास्त्रम् which you say is committed to reveal जीवेश्वरैक्यम् alone इति this is the argument.

We say that कर्म's are already discussed in the कर्मकाण्ड, and although उपासन is मानसम्, will-based कर्म involving a lot of visualisation, it is included in वेदान्त because it is meant to give you चित्तनैश्चल्य, composure, steadiness, the power to stay with the topic; and that absorption capacity is necessary for knowledge of oneness; you must have the capacity to say, 'अहं पूर्णः', I am the whole, I do not need anything else'. This is the outcome of वेदान्त। चित्तनैश्चल्यापेक्षा being there, उपासनाs are there.

भाष्यकार says यथा चायमर्थः तथा प्रदर्शयिष्यामः इति, you will understand this very well when we discuss all this as it should be discussed and solve these kind of issues as we study this मीमांसाशास्त्रम्। We will show there how the शास्त्र has महातात्पर्यम् in revealing ब्रह्मात्मैक्यज्ञानम् only, since there is अध्याससिद्धि and there is no विरोध to ब्रह्मात्मैक्यम्। जीवत्वम् is only अध्यास। What is, is only ब्रह्म। वेदान्त has its own विषय, subject matter in जीवेश्वरैक्यज्ञानम्, and the प्रयोजन is संसारनिवृत्ति। Therefore शास्त्रमारम्भणीयम्, शास्त्र is to be started.

Thus, in this introduction, very well known as अध्यासभाष्य, भाष्यकार has established the existence of अध्यास by pointing out that in the vision of शास्त्र, आत्मा is कर्तृत्वादिरहितः, नित्यशुद्धः, असङ्गः, अखण्डः whereas my experience is 'स्थूलोऽहम्', 'कर्ताहम्', 'भोक्ताहम्'। There is combination of आत्मा and अनात्मा which can be only due to अध्यास and मोक्ष is by elimination of this अध्यास, अविद्या, by knowledge of the वस्तु। भाष्यकार uses the word अविद्या for अध्यास because in terms of reality, the word

अध्यास reveals a certain issue of not knowing what is, and mistaking what is for something else. An object which is देशकालपरिच्छिन्न, limited by time and place, can be mistaken for another object which is also देशकालपरिच्छिन्न । But here the कार्यकरणसंघात is mistaken for आत्मा, ब्रह्म which is limitless and therefore the loss is also limitless, 'न चेदिहावेदीन्महती विनष्टिः', (के.उप.२-५). अविद्यात्मकत्वात्, विद्यया अध्यास can be removed and शास्त्रैकवेद्यत्वात्, शास्त्र is to be studied, and therefore तात्पर्यनिर्णयार्थम्, शारीरकमीमांसा becomes inevitable.

With a commitment to understand what it wants to convey, one studies the मीमांसाशास्त्रम्, the धातु 'मान्-पूजायाम्', reveals that a reverential analysis is done, not an off-the-cuff analysis. It is reverential because you are doing विचार on the शारीरक, who is परमेश्वर, परं ब्रह्म, सर्वस्य कारणम्; you burn all boats and do विचार, that is the reverence, that is the value that you attach to this knowledge. Many आचार्यस make their own conclusions and then use their linguistic skills to squeeze the शास्त्र to extract whatever meaning they want out of it. Therefore the प्रामाण्यबुद्धि is very important. शास्त्र's vision is such a blessing; we approach it with reverence. भाष्यकार says सम्प्रदायविदां वचनमिति, these are the words of those people who know the संप्रदाय, who have nothing personal to contribute. Such is the commitment.

We now enter into the शास्त्र ।

॥ अथ जिज्ञासाधिकरणम् ॥

There are many books in सूत्र literature like पतञ्जलि's योगसूत्रs, and पाणिनि's व्याकरणसूत्रs which have been commented upon and we also have धर्मसूत्रs like आपस्तम्बधर्मसूत्र and गृह्यसूत्रs like बोधायनगृह्यसूत्र इत्यादि । The style of writing is in the form of सूत्रs and each of them present a different subject matter. We also have भक्तिसूत्रs, like नारदभक्तिसूत्र where many सूत्रs are in the form of long sentences; they do not fulfil the लक्षण of सूत्रs, but are still called सूत्रs.

The definition of a सूत्र^{२४} is that it is अल्पाक्षरम्, it has minimum words, minimum syllables also, yet it is असन्दिग्धम्, it does not leave anything in doubt or vagueness, it is brief yet clear; सारवत्, it must have meaning and purpose, it is not redundant; विश्वतोमुखम्, it is very thorough and without any contradiction whatsoever, always having an eye on what has been said before and what will be said later; अक्षोभ्यम्, it does not have unnecessary adjectives, or words of flattery; and it is अनवद्यम्, grammatically and rationally free from any blemish इति सूत्रं सूत्रविदो विदुः ।

These two books पूर्वमीमांसा, धर्ममीमांसा or कर्ममीमांसा as it is called, and उत्तरमीमांसा, वेदान्तमीमांसा or ब्रह्ममीमांसा, examine the subject matter, determine what it is all about, interpret and thoroughly analyse the whole वेदशास्त्रम् between them.

^{२४} अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् । अक्षोभ्यमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

पूर्वमीमांसा which begins with the सूत्र 'अथातो धर्मजिज्ञासा,' was written by भगवान् जैमिनिः। जैमिनि is highly respected for his great contribution because he captured the whole tradition of analysis while doing मीमांसा of the कर्मकाण्डवाक्यs. He was a disciple of वेदव्यास।

वेदव्यास is held in the संप्रदाय as an अवतार of भगवान् विष्णुः। He is the author of उत्तरमीमांसाशास्त्रम्, very well-known as ब्रह्मसूत्रम्। भाष्यकार refers to him as 'सर्वज्ञो भगवान्' in his उपोद्धातभाष्य to भगवद्गीता। Known as बादरायण^{२५}, he is the one who gave us the Vedic tradition intact for all posterity. He collected the Vedic hymns recited by various bards in various places and brought them under different heads by looking at their structure. Thus we have ऋग्वेदमन्त्रs, hymns, यजुर्वेदमन्त्रs in prose, mainly dealing with rituals, सामवेद in which ऋग्मन्त्रs are sung and अथर्ववेद, consisting mainly of शान्तिकपौष्टिकादिमन्त्रs. The subject matter of the उपनिषद्s which form the end portion of all the four वेदs is analysed thoroughly by वेदव्यास in his ब्रह्मसूत्रग्रन्थ and जीवेश्वरैक्यम्, the तात्पर्य of the उपनिषद्s, is established beyond doubt.

पूर्वमीमांसा deals only with धर्म, कर्म, पुण्यपाप, etc. Therefore, कृत्स्न, the entire वेद is not covered by जैमिनि; वेदान्ताः अगतार्थाः,

^{२५} वेदव्यास is also called बादरायण because he lived in बदरिकाश्रम, a forest where बदरि, a type of berry abounds. Even today, on the way to Badrinath in the Himalayas, we can see बदरि plants on both sides. The word बादरायण is derived thus : बदरि + फक्, आदिवृद्धि, आदेश for फ is converted into आयन, and with णत्वम् we get बादरायण।

न विचारिताः; वेदान्तवाक्यs are not enquired into and analysed. That is the reason why we have a separate expression वेदान्त। According to पूर्वमीमांसकs the entire वेद is शब्दप्रमाणम् and since वेदान्त is only part of the वेद, they object to our using the term वेदान्त separately.

वेदव्यास says, वेदान्त which generally occurs at the end of the वेदs has a subject matter which is जीवेश्वरैक्यम्। The oneness between जीव and ईश्वर is a सिद्धविषय, an accomplished fact, but remains a साध्य, to be accomplished in terms of knowledge. It has a separate अनुबन्धचतुष्टयम्, which is distinct from that of the कर्मकाण्ड। भाष्यकार explains all this while commenting upon the first सूत्र, 'अथातो ब्रह्मजिज्ञासा'।

ब्रह्मसूत्रम् is तत्त्वनिर्णयशास्त्रम्। It is a dialogue, whereby the तत्त्व, truth is ascertained after examining various possibilities. Therefore the topics are introduced and each topic is called an अधिकरणम्, which may contain one or many सूत्रs, discussing the same topic. An अधिकरणम् has got five अङ्गs.^{२६} The first one is विषय, the subject matter of discussion. With reference to this subject matter, there is विशय, संशय, doubt, when there are two or more contentions. Is this the meaning or is something else the meaning? पूर्वपक्ष is the stand taken by a given person who argues that what he says is the meaning, and therefore that is the truth. Then, there is उत्तरम्, the reply given by the सिद्धान्ती, who establishes the

^{२६} विशयो विषयश्चैव पूर्वपक्षस्तथोत्तरम्। सङ्गतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम्॥

right meaning, showing the fallacies in the arguments of the पूर्वपक्षी । The last one is सङ्गति, the connection between सूत्रs in an अधिकरणम्, the connection between अधिकरणs and the connection between पादs and अध्यायs. सङ्गति: is very important. These five अङ्गs constitute an अधिकरणम् in the मीमांसाशास्त्रम् ।

The whole ब्रह्मसूत्रम् moves from अधिकरणम् to अधिकरणम्; a beautiful method of discussing a topic through the five अङ्गs. We want to know what the शास्त्र says and also why there cannot be any other meaning. Then the vision of the शास्त्र becomes clear; there is no distortion in the understanding of the vision. If someone has his or her ideas against what the शास्त्र says, that should not enter your head and you have to see the fallacy in those ideas. If the vision of the शास्त्र is correct, then anything else is going to be wrong. It is not enough to simply say that the other person is wrong. You have to see how it is wrong, because we are interested in our own right understanding. It is not for the sake of answering people and we need not answer people. We have to answer ourselves in our head. Any thought that is floating around has the knack of entering our head and getting lodged. That is an irritant to our right understanding of शास्त्र । That will try to nudge and elbow out the vision of the शास्त्र । We should not allow that to happen. That is the purpose of studying the whole ब्रह्मसूत्रमीमांसाशास्त्रम् through various अधिकरणs. मीमांसा is a necessity if श्रुति is a प्रमाणम् । Its vision has to be understood as it is.

The first अधिकरणम् is called जिज्ञासाधिकरणम्। Between the अधिकरणs there is connection. This being the first अधिकरणम्, there is no अधिकरणसङ्गति but being the आदिमं सूत्रम् it is the one that introduces the topic and it has connection to समन्वयाध्याय; it has connection to the whole मीमांसाशास्त्रम्।

There is a small book on ब्रह्मसूत्रम् in the form of verses known as वैयासिक्यन्यायमाला or अधिकरणरत्नमाला written by विद्यारण्यमुनि, a versatile scholar who has authored many books, including अनुभूतिप्रकाश, पञ्चदशी, शङ्करविजयम् and माधवीयधातुवृत्ति। He has contributed to many disciplines of knowledge, and along with his brother सायनाचार्य who wrote वेदभाष्यम्, has given a lot to our सम्प्रदाय। In वैयासिक्यन्यायमाला he presents the व्यासप्रणितसूत्रs topicwise, composing two श्लोकs for every अधिकरणम्। In the first श्लोक he introduces the topic, presents the two कोटिs and the argument of पूर्वपक्ष। The सिद्धान्त is given by the second verse.

अविचार्यं विचार्यं वा ब्रह्माध्यासानिरूपणात्।

असन्देहाफलत्वाभ्यां न विचारं तदर्हति ॥ १ ॥

अध्यासोऽहंबुद्धिसिद्धोऽसङ्गं ब्रह्म श्रुतीरितम्।

सन्देहान्मुक्तिभावाच्च विचार्यं ब्रह्म वेदतः ॥ २ ॥

The way विद्यारण्य captures the whole topic and presents with absolute clarity and precision is simply ingenious; and he does it in every अधिकरणम्। Is ब्रह्म विचार्यम्, विचारयोग्यम्? Does ब्रह्म require to be enquired into? Or अविचार्यं वा, that is the doubt. ब्रह्माविचार्यम्। Why? Because अध्यासानिरूपणात्, you

have not established अध्यास at all, and therefore I have no सन्देह, doubt as to whether I am ब्रह्म or not. I am very clear that अहं संसारी, अहं कर्ता-भोक्ता । When there is no doubt ब्रह्म विचार्य न भवति, only when I have a doubt as to whether I am ब्रह्म or not, I have to do विचार । असन्देहात्, there being no doubt and अफलत्वात्, there being no फल in knowing that I am ब्रह्म which I am not, न विचारं तदर्हति, ब्रह्म does not deserve any enquiry. This is the पूर्वपक्ष ।

The second verse gives the सिद्धान्त by saying that there is अध्यास and therefore विचार is necessary. How? In and through all the three states of experience, there is the presence of आत्मा, which is invariable whereas the अहङ्कार, अहंबुद्धि goes on changing. When you say 'स्थूलोऽहम्', there is a mix-up of अहमंश which is चेतन and इदमंश which is जड, and when two things which cannot combine do combine, अध्यास stands established. Therefore अध्यासः अहंबुद्धिसिद्धः । When श्रुति points out 'असङ्गो ह्ययं पुरुषः' (बृ.उप.४-३-१५) इति, I have a सन्देह, whether it is correct or not. How can I be असङ्गं ब्रह्म, जगत्कारणं ब्रह्म? Therefore सन्देहात्, विचार्य ब्रह्म, one does not live with the doubt. And if the श्रुति is right, if the doubt is resolved by knowing what it is all about, by that knowledge I get the फलम् of मोक्ष । So, मोक्षफलस्य भावात्, विचार्य ब्रह्म । And ब्रह्मविचार is done, वेदतः, with the help of वेदप्रमाणम् alone; in other words वेदान्तवाक्यविचार is to be done, इति in two श्लोकस विद्यारण्य has covered all the topics that are to come in the discussion that follows.

The उत्तरमीमांसाशास्त्रम् is विचारात्मकम् । It is a शास्त्र that analyses and enquires into the मूलग्रन्थ, the श्रुति, and therefore मीमांसा of the वेदान्तवाक्य becomes its subject matter. टीकाकार introduces a पूर्वपक्षी who asks वेदान्ताः गतार्थाः न वा? कृत्स्न, the entire वेद has already been covered पूर्वतन्त्रेण, by पूर्वमीमांसाशास्त्रम् which begins with 'अथातो धर्मजिज्ञासा' and therefore it goes without saying that वेदान्तवाक्य have also been covered. Therefore आरम्भसंदेह is there; the very need to start a separate उत्तरमीमांसाशास्त्रम् is questioned upfront.

The entire वेद is विधिपर, committed to make one do कर्म and all the विधिवाक्य have already been analysed in पूर्वमीमांसा । विधेश्च विचारितत्वात्, अवगतार्था एव वेदान्ताः, वेदान्तवाक्य have already been enquired into and understood. पूर्वतन्त्र is अव्यवहित, not far away from वेदान्त which occurs in the same वेद and अव्यवहितेन पूर्वतन्त्रेण अविचारितविषयाभावात्, a subject matter not covered by पूर्वमीमांसा being not there, शास्त्रं न आरम्भणीयमिति पूर्वपक्षप्राप्ते, भाष्यकार begins the भाष्य specifically using the word वेदान्तमीमांसा instead of वेदमीमांसा because वेदान्त has a different अनुबन्धचतुष्टयम् altogether and the subject matter is अगतार्थविषय, not discussed before in पूर्वमीमांसा -

वेदान्तमीमांसाशास्त्रस्य व्याचिख्यासितस्येदमादिमं सूत्रम् -

अथातो ब्रह्मजिज्ञासा ॥ (१-१-१)

वेदान्तमीमांसाशास्त्रस्य, of that शास्त्र which analyses the वेदान्तवाक्य and ascertains their vision, व्याचिख्यासितस्य, व्याख्यातुमिष्टस्य,

which is desired to be commented upon, 'अथातो ब्रह्मजिज्ञासा' is the आदिमम्, the first सूत्र । The whole वेद is committed to विधि-प्रतिषेध, dos and don'ts. टीकाकार explains that यदि विधिरेव वेदार्थः स्यात्, if the meaning of वेद is विधि alone, तदा सर्वज्ञः बादरायणः, the all-knowing वेदव्यास, ब्रह्मजिज्ञासां न ब्रूयात्, will not talk about ब्रह्मजिज्ञासा । If ब्रह्म is already गतार्थ, वेदव्यास will not write a separate शास्त्र starting with the सूत्र 'अथातो ब्रह्मजिज्ञासा', which literally means thereafter, therefore the desire to know ब्रह्म इति । But वेदव्यास writes because वेदान्त is अगतार्थ, there is no other way ब्रह्म can be known, मानाभावात्, वेदान्तैकवेद्यं ब्रह्म । शास्त्र alone is the प्रमाणम् for knowing ब्रह्म । अतः, therefore, ब्रह्मणः जिज्ञास्यत्वोक्त्या by introducing the शास्त्र with the सूत्र 'अथातो ब्रह्मजिज्ञासा', सूत्रकृद्दर्शयति, वेदव्यास shows that केनापि तन्त्रेण अनवगतत्वात् since ब्रह्म is not yet covered by any तन्त्र, ब्रह्मपरवेदान्तविचारः आरम्भणीयः इति । सर्वे वेदान्ताः ब्रह्मपराः, have their commitment to unfold ब्रह्म and therefore this विचारात्मकशास्त्रम् has a reason to be begun, इति not only सूत्रकृद्दर्शयति, but भाष्यकार also does by using the word 'व्याचिख्यासितस्य' । So we have the आदिमं सूत्रम् – अथातो ब्रह्मजिज्ञासा इति ।

Having already pointed out the विषयप्रयोजनवत्वम् and अगतार्थत्वम् of वेदान्तशास्त्रम्, when भाष्यकार begins to explain the meaning of the words of the सूत्र, a doubt arises as to who is the अधिकारी for this शास्त्र । What are the qualifications of the अधिकारी? Unless अधिकारी is established, one cannot begin a शास्त्र । शास्त्रारम्भसंदेहे सति, भाष्यकार answers that doubt here by giving the meaning of आनन्तर्यार्थ for अथशब्द ।

तत्राथशब्द आनन्तर्यार्थः परिगृह्यते नाधिकारार्थः। ब्रह्मजिज्ञासाया अनधिकार्यत्वात्।

तत्र, तस्मिन् सूत्रे, अथशब्दस्यानन्तर्यार्थः परिगृह्यते, the word अथ has आनन्तर्यार्थ, meaning 'thereafter'; न अधिकारार्थः, it does not have आरम्भार्थ, ब्रह्मजिज्ञासाया अनधिकार्यत्वात्, as the desire to know ब्रह्म cannot be begun.

The word अथ has five different meanings which are given in the अव्ययवर्ग of अमरकोश। 'मङ्गल-अनन्तर-आरम्भ-प्रश्न-कात्स्नर्येषु अथोऽथ' (Verse 248) इत्यथशब्दस्य बहवोऽर्थाः सन्ति। It is used as a मङ्गलसूचकशब्द, indicating a prayer or an auspicious beginning. It is also used in the sense of अनन्तर, thereafter, to indicate immediate succession. अन्तरं न विद्यते यस्य is अनन्तरम्, there is no gap between the previous and the one that follows, just as, after fifth grade one goes to sixth grade in school. अथ also has आरम्भार्थ, to indicate the beginning like in 'अथ योगानुशासनम्', 'अथ शब्दानुशासनम्', etc. अथ is used प्रश्नार्थे, in asking a question like, 'अथ वक्तुं समर्थोऽसि, are you ready to talk now?' अथ is also used to indicate कृत्स्न, the entirety, as in 'अथ धातून्वदिष्यामि, I will repeat all धातुs in the धातुपाठ', इति।

Now, in the सूत्र 'अथातो ब्रह्मजिज्ञासा', what is the meaning ascribed to अथशब्द? That is the enquiry. When you analyse a सूत्र, the meaning of every word has to be tight. If अथशब्द has आरम्भार्थ, then we have to say, 'a desire to know ब्रह्म is begun'. 'I am now beginning a desire to know ब्रह्म' इति, one cannot initiate a desire to know ब्रह्म। Desire to know

ब्रह्म happens because of one's संस्कार, because of one's पुण्य, because of the cumulative effect of all the good that one has done before. This सूत्र highlights that a choice has to be made to know ब्रह्म । All that is here is non-separate from ब्रह्म which is अद्वितीय, all कारकs are ब्रह्म, 'ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्' (भ.गी.४-२४) इति, the whole thing is ब्रह्म and you are also ब्रह्म । Then, how can one ever pursue to know ब्रह्म unless he makes a choice? There is no other way – you have to make that choice and this is a very important thing to note. It is understood in the सम्प्रदाय, but it is not highlighted as it should be. जिज्ञासा is an ingenious word; ब्रह्म जिज्ञास्यम्, and you have to make that choice to know ब्रह्म ।

The very definition of a सूत्र is that it is सारवत्, every word must have a meaning which cannot be dismissed. Therefore, we do मीमांसा and land on only one meaning because the sentence will not allow any other meaning. अथातः, thereafter therefore, ब्रह्मजिज्ञासा, one has to choose to know ब्रह्म । That is why one must be lucky to hit upon the possibility of everything being one, non-dual वस्तु, and also have some clarity. पुण्यपुञ्जवशादेव ब्रह्मजिज्ञासा । The word जिज्ञासा itself indicates that it is मीमांसाशास्त्रम्, a विचारात्मकग्रन्थ । ब्रह्मजिज्ञासा will lead you to do ब्रह्मविचार । ब्रह्म is not मानान्तरवेद्य, not available for other means of knowledge. There is only one way of knowing ब्रह्म, and that is through शास्त्र । शास्त्रैकवेद्यं ब्रह्म and therefore वेदान्तविचारः कर्तव्य इति फलितार्थः । ब्रह्मज्ञानाय विचारः कर्तव्य इति the whole book is introduced; विचारः कर्तव्यः itself indicates शास्त्रारम्भ, we do not have to give आरम्भार्थ for अथशब्द ।

But definitely you have to tell who the अधिकारी for this knowledge is. There are people who have this special पुण्य, who have विवेक and a particular quest for solving the mystery of human life which is very complex. The human being is self-aware and there is always the struggle to resolve this complexity. So, due to one thing or the other, the person is drawn into this pursuit and there is the desire to know ब्रह्म । By ascribing आनन्तर्यार्थ to अथशब्द, the अधिकारी is being established.

Even though there are other meanings for अथशब्द, context decides the meaning and hence भाष्यकार, संभावितमर्थान्तरं दूषयति, dismisses the other possible meanings. The first possible one is मङ्गलार्थ । ब्रह्मपरवेदान्तशास्त्रमीमांसा आरभ्यते, and at the beginning it is but proper to have a prayer, which can be in the form of a word, like ओम् or अथ, or it can be in the form of a verse. But in a सूत्र literature, there is not going to be a verse but only a simple word. Therefore, अथशब्दः मङ्गलार्थ इति शङ्कते, why not attribute मङ्गलार्थ to अथशब्द to indicate an auspicious beginning with a prayer? भाष्यकार negates मङ्गलार्थः saying -

मङ्गलस्य च वाक्यार्थे समन्वयाभावात् । अर्थान्तरप्रयुक्त एव ह्यथशब्दः श्रुत्या मङ्गलप्रयोजनो भवति ।

अथशब्द heard or said is good enough, it is मङ्गलसूचकशब्द like the sound of instruments such as नादस्वर, वेणु, or वीणा । ओम् and अथ are considered माङ्गलिकौ, मङ्गलसूचकौ, in the tradition

because 'ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा । कण्ठं भित्त्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ' ॥ These two words came out first from the mouth of Brahmaji at the time of creation. By association with Brahmaji they are माङ्गलिकौ । The very श्रवणम् of the word 'अथ' accomplishes an auspicious beginning for this शास्त्र । At the same time अथेतिशब्दस्य सूत्रे मङ्गलार्थे अन्वयाभावात्, there is no अन्वय if we take मङ्गलार्थ for the word अथ in the सूत्र but अर्थान्तरे, आनन्तर्यार्थे, there is अन्वय, thereafter therefore, the desire to know ब्रह्म, ब्रह्मविचारः कर्तव्य इति । ब्रह्मजिज्ञासा leads you to ब्रह्मविचार, and that leads you to वेदान्तविचार because वेदान्तैकवेद्यं ब्रह्म and therefore ब्रह्मपरवेदान्तशास्त्रविचारः कर्तव्य इति these are all brilliant connections. वेदान्तशास्त्रविचार alone is ब्रह्मविचार, आत्मविचार, ईश्वरविचार, जगद्विचार, पुरुषार्थतात्पर्यविचार; any one thing you take and it will lead you to ब्रह्मविचार which amounts to वेदान्तवाक्यविचार । Therefore, मङ्गलस्य च वाक्यार्थे समन्वयाभावात्, in the absence of there being a syntactical meaningful connection if we take मङ्गलार्थ for अथशब्द, अर्थान्तरप्रयुक्त एव ह्यथशब्दः । हि therefore अर्थान्तरे आनन्तर्यार्थे एव अथशब्दः, समन्वयस्य भावात् । एवकार denotes emphasis.

अथ is also an अव्यय । न व्येतीति अव्ययः, and therefore अव्यय is परमेश्वरस्य स्वरूपः which is नित्य । By using an अव्यय in the beginning, वेदव्यास invokes the blessings of भगवान्, and we need to recognise that.

The word अथ can be used to indicate another topic with reference to पूर्वप्रकृत, what is previously stated. For example, प्रपञ्चः मिथ्येति पूर्वप्रकृते सति, if it is stated that प्रपञ्च is मिथ्या,

अथ, then, पूर्वप्रकृतापेक्षायाः, based upon what is already stated, you can discuss another topic saying अथ एतन्मतम्, this is the मतम्, contention that प्रपञ्चः सत्य इति । अत्रापि, here also, तथा किं न स्यात्, why cannot it be the case इति, if one were to ask, भाष्यकार says –

पूर्वप्रकृतापेक्षायाश्च फलत आनन्तर्याव्यतिरेकात् ।

If you say, अथशब्द means अर्थान्तर, another topic or meaning as compared to पूर्वप्रकृत, then what is the पूर्वप्रकृत here that is already stated? पूर्वप्रकृतापेक्षाया if अथ शब्द is used, there is no other पूर्वप्रकृत that has already been discussed as this is the first सूत्र । ब्रह्मजिज्ञासायाः पूर्वमर्थविशेषः प्रकृतो नास्ति, before ब्रह्मजिज्ञासा there is no अर्थविशेष, a particular condition which is mentioned. If you say साधनचतुष्टयसम्पत्त्यनन्तरम्, that is perfect. In the meaning of आनन्तर्य, thereafter, अर्थान्तर is included. We are talking of ब्रह्मजिज्ञासा, it calls for a choice on the part of an individual to know ब्रह्म as the परमपुरुषार्थ, which means that a lot has gone before.

If अर्थान्तर is to be included in आनन्तर्यार्थ it must have हेतुफलभाव । But we do not see any हेतुफलभाव in अर्थान्तर । When you say ‘bring the cow, thereafter, bring the horse’, there is no हेतुफलभाव, there is no cause-effect relationship between them. They are standing in different places at different times. But here one precedes the other and the other follows the one. If you say जिज्ञासा takes place because of a condition that is पूर्वप्रकृत, there is a cause-effect

relationship between the condition and the जिज्ञासा । पूर्वप्रकृत is the हेतु, जिज्ञासा is फलम् । That पूर्वप्रकृत is वाच्यम्, it has to be told. What would be that पूर्वप्रकृत? You have to say विवेकवैराग्यशमदमादिषट्कसम्पत्तिमुमुक्षुत्वम् । Minimum मुमुक्षुत्वम् born of विवेकवैराग्य should be there. मुमुक्षुत्वे सति then there is ब्रह्मजिज्ञासोपपत्तिः । The अधिकारित्वम् becomes पूर्वप्रकृत । Therefore, if at all you want to have the meaning of पूर्वप्रकृत, it cannot be कर्म, it cannot be धर्मजिज्ञासा । It has to be something that is necessary after which जिज्ञासा naturally takes place. Between the मोक्ष and ब्रह्मज्ञानम् the सम्बन्ध must be very well known. If that is not known, there will be confusion. What for is this spiritual pursuit, that has to be decided. That is पुरुषार्थनिश्चय and that is पूर्वप्रकृत । Then how to get मोक्ष, that takes another long time to arrive at. मोक्ष is सिद्धविषय, it cannot be साध्य, आत्मत्वात् and therefore I have to know that नित्यमुक्तात्मा is ब्रह्म ।

A lot of grace is involved in gaining a desire to know ब्रह्म । That you even heard something about मोक्ष is hitting a jackpot; knowing that मोक्ष is in the form of knowledge, is another jackpot; ज्ञानं प्रमाणमपेक्षते, knowledge calls for a means of knowledge and that means of knowledge is वेदान्तशास्त्रम् and knowing this is yet another jackpot; it is jackpot all the way. Therefore वेदान्त will not be popular like jackpot can never be popular. You can wish for a jackpot, but everybody does not hit. Only कश्चित् Jack hits. कश्चित् alone यतति सिद्धये, one needs to have a lot of अदृष्ट ।

Therefore पूर्वप्रकृतापेक्षया, if अथशब्द is used, फलतः, the net result is आनन्तर्याव्यतिरेक, it is not separate from आनन्तर्यार्थ, meaning, thereafter, after gaining साधनचतुष्टयसम्पत्ति, one will have ब्रह्मजिज्ञासा इति । अथशब्देन अधिकारित्वम् is mentioned, which भाष्यकार is going to talk about soon.

सति चानन्तर्यार्थत्वे यथा धर्मजिज्ञासा पूर्ववृत्तं वेदाध्ययनं नियमेनापेक्षत एवं ब्रह्मजिज्ञासापि यत्पूर्ववृत्तं नियमेनापेक्षते तद्वक्तव्यम् । स्वाध्यायानन्तर्यं तु समानम् ।

जैमिनि wrote the पूर्वमीमांसासूत्रs beginning with 'अथातो धर्मजिज्ञासा' । The ऐतिह्य, tradition is that वेदव्यास asked his disciple, जैमिनि, to write the मीमांसा of कर्मशास्त्रम्, and himself wrote उत्तरमीमांसासूत्रs. शबर wrote a भाष्य for पूर्वमीमांसासूत्रs. In his भाष्य, शबर explains the word अथ as 'thereafter', after the study of one's recension of वेद । 'स्वाध्यायोऽध्येतव्यः', one has to study one's वेद and स्वशाखाध्ययनानन्तरम् अधीतवेदस्य मीमांसा कर्तव्या, the वेदवाक्यs which have been studied have now to be understood properly by doing मीमांसा । Therefore, यथा धर्मजिज्ञासा पूर्ववृत्तं वेदाध्ययनं नियमेनापेक्षते, just as for धर्मजिज्ञासा, as a नियम, rule, you require वेदाध्ययनम् to be the पुष्कलकारणम्, the primary qualification, here also, आनन्तर्यार्थत्वे सति, the meaning of 'thereafter' being there for अथशब्द in the सूत्र 'अथातो ब्रह्मजिज्ञासा', naturally the आकाङ्क्षा is to know after what is this ब्रह्मजिज्ञासा and तद्वक्तव्यम्, that has to be stated. Like धर्मजिज्ञासा, ब्रह्मजिज्ञासा also must have पूर्ववृत्तम्, it definitely must have पुष्कलकारणम्, or असाधारणकारणम्, it calls

for a particular qualification इति भाष्यकार is driving us to अधिकारित्वम्, which has got to be stated.

Why not we say, वेदाध्ययनानन्तरम्, after study of one's own वेद, there is ब्रह्मजिज्ञासा? स्वाध्यायानन्तर्यं तु समानम्, वेदाध्ययनम् cannot be पुष्कलकारणम्, it can only be साधारणकारणम् because, ब्रह्मजिज्ञासा can take place before the study of वेद। Also, one may have studied जन्मान्तरे, in previous जन्मs. And, even after the study of वेद one may not have ब्रह्मजिज्ञासा। Therefore वेदाध्ययनम् is not पुष्कलकारणम् for ब्रह्मजिज्ञासा।

A पूर्वपक्षी walks in and says -

नन्विह कर्मावबोधानन्तर्यं विशेषः।

कर्मावबोधानन्तर्यम्, after कर्मावबोध, study of पूर्वमीमांसा and gaining the knowledge of how to perform कर्म, there is ब्रह्मजिज्ञासा। कर्मावबोध therefore is the विशेषः, the पुष्कलकारणम्, for ब्रह्मजिज्ञासा। बृहदारण्यकश्रुति says, 'ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (४-४-२२) इति। ब्राह्मणाः विविदिषन्ति, वेदितुमिच्छन्ति, they desire to know ब्रह्म, यज्ञेन दानेन तपसा, by performing rituals, giving दान and observing austerities. Therefore, यज्ञादिकर्माणि ज्ञानाय विधीयन्ते। There is a सूत्र in the सवपिक्षाधिकरणम् of ब्रह्मसूत्रम् which says 'सवपिक्षा च यज्ञादिश्रुतेरश्ववत्' (३-४-२६)। ज्ञानाय श्रौतकर्मs, स्मार्तकर्मs, सर्वमपेक्षते, all of them are useful. कर्मs may not be directly responsible for ज्ञानम् but each of them has its own place, अश्ववत्, like a horse. Horse has got its own purpose, but it is not used for ploughing the land, at least not

in India. That does not mean it is useless. In the same way कर्म is not meant for knowledge but that does not mean it is useless; अश्ववत्, it is useful elsewhere. What an example! Therefore, it all depends upon what is required by a person to prepare oneself for knowledge. तथा, in the same manner, here also, पूर्वमीमांसाध्ययनानन्तरम्, after पूर्वमीमांसा, you must come to ब्रह्मजिज्ञासा । पूर्वतन्त्रप्राप्तः कर्मावबोधः पुष्कलकारणम्, the primary cause for ब्रह्मजिज्ञासा is knowledge of कर्म gained through पूर्वमीमांसा ।

भाष्यकार dismisses it saying –

न । धर्मजिज्ञासायाः प्रागप्यधीतवेदान्तस्य ब्रह्मजिज्ञासोपपत्तेः ।

It is not true. 'स्वाध्यायोऽध्येतव्यः' being साधारणकारणम्, and when a person studies his वेद, he will come across वाक्यs like 'ब्रह्मविदाप्नोति परम्', and even with the little knowledge of संस्कृतम् that he has – in those days they used to do वेदाध्ययनम् for six months and व्याकरणशास्त्रम् for six months – he will understand the वाक्य, the knower of ब्रह्म gains the limitless. These days paperbacks are available like 'Sure ways to success and self-realisation' and when one reads these books, one is sure to come across sentences like 'आत्मा is eternal' which creates an interest in the person. Therefore अधीतवेदान्तस्य, for the person who has done अध्ययनम् of the whole वेद which includes वेदान्त, or for the person who has some paperback knowledge, धर्मजिज्ञासायाः प्रागपि, even before he entertains a desire to study पूर्वमीमांसा, it is possible

to have ब्रह्मजिज्ञासा, पूर्वसंस्कारबलात् । Nothing can stop one from having a desire to know ब्रह्म ।

टीकाकार talks about पूर्वतन्त्रस्थं न्यायसहस्रम्, the discussions in the thousand अधिकरणस of पूर्वमीमांसाशास्त्रम् dealing with how to interpret the शास्त्र to perform कर्म, what is पुण्य and how you earn it, etc and they are ब्रह्मज्ञाने तद्विचारे वा न पुष्कलं कारणम्, they are not the पुष्कलकारणम् with respect to ब्रह्मज्ञानम् or in its enquiry, तस्य धर्मनिर्णयमात्रहेतुत्वात्, because all those न्यायस are meant for determining how to earn धर्म or पुण्य, etc. न हि धर्मब्रह्मणोर्व्याप्तिरस्ति, there is no व्याप्ति, postulate यत्र धर्मजिज्ञासा, तत्र ब्रह्मजिज्ञासा इति, धूमाग्न्योरिव like the व्याप्ति, where there is smoke there is fire. कर्म is capable of creating a certain अन्तःकरणशुद्धि which is very important and it becomes the cause for even the desire to know ब्रह्म । The desire for मोक्ष called शुभेच्छा, an auspicious desire, is itself born of कर्म । But that कर्म need not necessarily have been done in this life, it might have also been done in previous lives. We need पुष्कलकारणम् for ब्रह्मजिज्ञासा; we need to say who is the अधिकारी, because ब्रह्मजिज्ञासा takes place only in a mind that is ready for it. That readiness of the mind has to be pointed out because ब्रह्मजिज्ञासा may be there, but अवगतिपर्यन्तम् the pursuit should continue and result in the knowledge of ब्रह्म । And any knowledge अधिकारित्वमपेक्षते, calls for a certain preparedness which is वक्तव्यम्, to be told.

After धर्मजिज्ञासा, ब्रह्मजिज्ञासा इति, there is no such कारणकार्यसम्बन्ध; धर्मजिज्ञासा does not set the अवधि, limit for ब्रह्मजिज्ञासा to begin.

Therefore the desire to know ब्रह्म can take place in anybody, in any stage of life, at any place, irrespective of culture, etc for which शास्त्रसम्प्रदाय accepts that one must have already done a lot of कर्म, either in this or in previous lives.

धर्मब्रह्मजिज्ञासयोः कार्यकारणत्वाभावेऽपि, even though there is no cause-effect relationship between धर्मजिज्ञासा and ब्रह्मजिज्ञासा, आनन्तर्योक्तिद्वारा, the meaning of अथशब्द having been accepted as 'thereafter', after धर्मजिज्ञासा अथ ब्रह्मजिज्ञासा इति, the word अथ reveals क्रम, a sequence. Just like in a पशुयाग, an animal sacrifice, there is a क्रम, an order in which the offerings are made, 'हृदयस्याग्रेऽवद्यत्यथ जिह्वाया अथ वक्षस' (तै.सं.) इति, why cannot there be a क्रम here also? भाष्यकार now dismisses any sense of क्रम here for the word अथ ।

यथा च हृदयाद्यवदानानामानन्तर्यनियमः क्रमस्य विवक्षितत्वान्न तथेह क्रमो विवक्षितः ।

In the याग where there is animal sacrifice, there is a नियम, order involved in which the अवदान, cutting and offering of हृदय, etc is done, one after the other, in sequence, शास्त्रेण क्रमस्य विवक्षितत्वात्, because शास्त्र has an intention to convey that क्रम । But इह, न तथा क्रमो विवक्षितः, you do not have शास्त्रप्रमाणम् for क्रम, first धर्मजिज्ञासा, and then ब्रह्मजिज्ञासा इति । एककर्तृकत्वापेक्षा is there only in कर्म । Only if the कर्ता is the same, there can be a क्रम and you can tell him to do one thing after another. एककर्तृकत्वम् is negated here because ब्रह्मजिज्ञासा can take place in a person before धर्मजिज्ञासा । Moreover, even after

धर्मजिज्ञासा, one need not even have ब्रह्मजिज्ञासा । There is no such assured sequence. Therefore धर्मब्रह्मजिज्ञासयोर्क्रमो न विद्यते ।

शेषशेषित्वेऽधिकृताधिकारे वा प्रमाणाभावात् ।

In every job that we accomplish, there is a सम्बन्ध of अङ्ग-अङ्गी; अङ्ग is the limb, or satellite कर्म and अङ्गी is the main कर्म which has the अङ्गस । In Vedic rituals also there are main rituals and satellite rituals. For दर्शपूर्णमास ritual, प्रायाज is a satellite ritual. Satellite rituals produce फल called उत्पत्ति-अपूर्व while the main ritual produces फल-अपूर्व, अपूर्व meaning पुण्य । Without उत्पत्ति-अपूर्व, the फल-अपूर्व will not be complete and hence, pending completion of the main ritual, the अपूर्व produced by the satellite ritual is kept in suspense account, to join फल-अपूर्व later. There is an enquiry in पूर्वमीमांसा about determining अङ्ग-अङ्गिभाव among the rituals. अङ्ग-अङ्गी is also called शेष-शेषी । Just as we have शेषशेषिभाव between the satellite and main rituals, why cannot we say there is शेषशेषिभाव between धर्मजिज्ञासा and ब्रह्मजिज्ञासा, कर्मज्ञान being शेषी and ब्रह्मज्ञान being शेषः इति? If one has the knowledge that 'I, the कर्ता, आत्मा, am नित्यशुद्धबुद्धं ब्रह्म', one gets a special feeling which produces an अपूर्व । Therefore, नित्यशुद्धबुद्धोऽहमिति मत्वा, ध्यात्वा, संकल्प्य, he does the fire ritual so that it will yield a better result. If that is so ब्रह्मज्ञानम् becomes शेष and the main ritual becomes शेषी ।

No, शेषशेषिभाव is not possible between कर्मज्ञानम् and ब्रह्मज्ञानम् । There is no एककर्ता for धर्मजिज्ञासा and ब्रह्मजिज्ञासा,

therefore शेषशेषिभाव is not there. Not only ब्रह्मज्ञानम् being शेष and कर्मज्ञानम् being शेषी is not possible but ब्रह्मज्ञानम् being शेषी and कर्मज्ञानम् being शेष also is not possible. भाष्यकार dismisses शेषशेषिभाव between कर्मजिज्ञासा and ब्रह्मजिज्ञासा, प्रमाणाभावात्, there being no प्रमाणम् to establish the same.

With respect to कर्मजिज्ञासा and ब्रह्मजिज्ञासा there is no अधिकृतस्याधिकारित्वम् either. For doing a कर्म like अग्निहोत्र, one has to have necessary qualification; he has to be married, only then he is अधिकृतः, without पत्नी he cannot perform अग्निहोत्र । One who is doing अग्निहोत्रादिकर्म alone is enjoined to perform दर्शपूर्णमास, on every full moon and new moon day whereafter he is qualified to do सोमयाग । The सोमयागाधिकारित्वम्, the qualification to do सोमयाग is called अधिकृतस्याधिकारित्वम् because one must be doing अग्निहोत्र and दर्शपूर्णमास to become eligible to do सोमयाग like one needs to have a Bachelors degree to do his Masters. Here, unless you do धर्मजिज्ञासा, you cannot do ब्रह्मजिज्ञासा, इति there is no such अधिकृतस्याधिकारः, there being no प्रमाणम् for it.

One may argue^{२०} that there is अधिकृताधिकारित्वम् here like one may take to the next stage of life after completing

^{२०} ननु 'ब्रह्मचर्यं समाप्य गृही भवेत् गृहाद्वनी भूत्वा प्रव्रजेत्' (जा.उप.४), इति श्रुत्या 'अधीत्य विधिवद्वेदान् पुत्रांश्चोत्पाद्य धर्मतः । इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निशयेत् ॥' इति स्मृत्या च अधिकृताधिकारित्वं भाति इति तन्न । 'ब्रह्मचर्यादिव प्रव्रजेत्' (जा.उप.४), 'आसादयति शुद्धात्मा मोक्षं वै प्रथमाश्रमे' इति श्रुतिस्मृतिभ्यां त्वया उदाहृतश्रुतिस्मृत्योः अशुद्धचित्तविषयत्वावगमात् । एतदुक्तं भवति - यद् जन्मान्तरकृतकर्मभिः शुद्धं चित्तं तदा ब्रह्मचर्यादिव संन्यस्य ब्रह्म जिज्ञासितव्यम्, यदा न शुद्धमिति रागेण ज्ञायते तदा गृही भवेत्, तत्रापि अशुद्धौ वनी भवेत्, तत्रापि अशुद्धौ तथैव कालमाकलयेद्वने शुद्धौ प्रव्रजेदिति । तथा च श्रुतिः 'यदहरेव विरजेत्तदहरेव प्रव्रजेत्' इति ।

the duties of the previous stage, and thereby there is an order, sequence, 'ब्रह्मचर्यं समाप्य गृही भवेत् गृहाद्वनी भूत्वा प्रव्रजेत्' इति । But there is the exception also, 'यदहरेव विरजेत् तदहरेव प्रव्रजेत्' इति, the day you have dispassion, the same day you leave. It all depends upon one's readiness, preparedness. If one has अन्तःकरणशुद्धि, if one has the अधिकारित्वम् then one can take to renunciation, ब्रह्मचर्यादेव । Otherwise गृही भूत्वा वनी भवेत् । तत्रापि if there is अशुद्धि, if there is no complete hold over रागद्वेष, then may one spend time as वनी । There again the order has its exception. But here, after धर्मजिज्ञासा, ब्रह्मजिज्ञासा इति there is no order at all.

कर्म has its own place in the scheme of things and this is not disputed in these discussions. It is very important to understand the place of कर्म when you are talking about this विद्या । We are not dismissing the कर्ममीमांसक who wants to prove मोक्षो नास्ति, कर्मणैव मोक्ष इति । We only want to highlight the profundity of the knowledge, the nature of knowledge which is very peculiar as it does not involve कारकs, and the nature of मोक्ष ।

धर्मब्रह्मजिज्ञासयोः फलजिज्ञास्यभेदाच्च । अभ्युदयफलं धर्मज्ञानं तच्चानुष्ठानापेक्षम् । निःश्रेयसफलं तु ब्रह्मविज्ञानं न चानुष्ठानान्तरापेक्षम् । भव्यश्च धर्मो जिज्ञास्यो न ज्ञानकालेऽस्ति पुरुषव्यापारतन्त्रत्वात् । इह तु भूतं ब्रह्म जिज्ञास्यं नित्यत्वान्न पुरुषव्यापारतन्त्रम् ।

There is difference in जिज्ञास्य, the subject matter, the topic of knowledge, between धर्मजिज्ञासा and ब्रह्मजिज्ञासा and also

difference in the nature of the फल and therefore शेषशेषिसम्बन्ध is not possible between them इति भाष्यकार points out more reasons.

धर्मज्ञानस्याभ्युदयफलमस्ति, knowledge of धर्म is meant to produce prosperity, health, wealth, etc. धर्म here is earning पुण्य। Mere study of धर्मशास्त्रम् will not give फलम्, just like reading a cookery book will not appease hunger. तच्च, तत्फलं च, अनुष्ठानापेक्षम्, depends on performance of कर्म। You have to perform कर्म and कर्म will produce result. Whereas the फलम् of ब्रह्मजिज्ञासा is ब्रह्मविचार, विचारस्य फलम् is ब्रह्मविज्ञानम्, and ब्रह्मविज्ञानम् has निःश्रेयसफलम्। After gaining ब्रह्मविज्ञानम्, what does one have to do to get मोक्ष? भाष्यकार says, नानुष्ठानान्तरापेक्षम्, there is no other अनुष्ठानम् to be done. ब्रह्मज्ञानाय whatever one needs to do, one does but ब्रह्मज्ञानानन्तरम्, there is no question of अनुष्ठानापेक्षा because ज्ञानं लब्ध्वा किञ्चित्कर्तव्यं नास्ति, ज्ञानमेव मोक्षः, knowledge is मोक्ष।

भव्यश्च धर्मो जिज्ञास्यः, जिज्ञास्यधर्म, the topic of धर्मशास्त्रम् is about something that is to be produced later. धर्म, indicating कर्मफल, पुण्य, is भव्य; it is to happen only in the future. पुण्य is not there now; it is only a potential, a possibility; one has to create it by अनुष्ठानम्। स धर्मो न ज्ञानकालेऽस्ति, when you get the knowledge of धर्म, 'अस्य कर्मणः this is the फलम्' इति the result is not there at that time. You only have साधनसाध्यज्ञानम्। Let us say, a trip to the moon is possible for the public and you are interested. You have all the details and the millions of dollars necessary for the trip. Still, you are not yet a

lunar return – you have to make the trip for that. Therefore, ज्ञानकाले फलं नास्ति, पुरुषव्यापारतन्त्रत्वात्, कर्म being कर्तृतन्त्रम्, being centred on the will of the पुरुष ।

But इह तु, here भूतं ब्रह्म जिज्ञास्यम्, what is desired to be known is ब्रह्म which is भूतम्, सिद्धम्, already accomplished. सिद्धवस्तुविषयं ब्रह्म, ब्रह्म is an existent thing, it is not भव्यं ब्रह्म, it is not that after knowledge you are going to become ब्रह्म । You are ब्रह्म, तत्त्वमसि । Therefore, नित्यत्वात्, ब्रह्म being always there, ब्रह्मज्ञानं न पुरुषव्यापारतन्त्रम्; it has nothing to do with your will. Any knowledge is like that, you do not decide how the object of knowledge should be, it is already सिद्ध । सिद्धं ब्रह्म is not to be gained, आत्मत्वात्, because it is you.

भाष्यकार gives one more argument -

चोदनाप्रवृत्तिभेदाच्च । या हि चोदना धर्मस्य लक्षणं सा स्वविषये नियुञ्जानैव पुरुषमवबोधयति । ब्रह्मचोदना तु पुरुषमवबोधयत्येव केवलम् ।

A human being is endowed with five means of knowledge प्रत्यक्ष, अनुमान, अर्थापत्ति, उपमान, and अनुपलब्धि । The subject matter of the entire वेद is not within the scope of these known means of knowledge. वेद has its subject matter which is अनधिगतविषय, not known through other means of knowledge; it has अर्थबोधकत्वम्, it reveals something which is meaningful, it is फलवत्, it is useful to the human being and its subject matter has अपूर्वता, uniqueness. If वेद says things that are

either known to me, or that can be made known to me through other means of knowledge, then that is not its subject matter. It is only making an अनुवाद ।

वेद talks about धर्म in the form of पुण्य and पाप । There is no other way of knowing about पुण्य and पाप, that is why it is called अदृष्टम्, न दृष्टमदृष्टम् । पुण्य, पाप, etc are not अन्यप्रमाणप्राप्त, not available for other प्रमाणs; they are known to us only through शास्त्र । शास्त्र tells us to do नित्यकर्म, etc to gain पुण्य which we require in day-to-day life. शास्त्र also tells us not to do certain कर्मs as it will entail पाप । The same वेद also says, 'अयमात्मा ब्रह्म' (बृ.उप.२-५-१९), आत्मा is indeed अप्रपञ्चं ब्रह्म, ब्रह्म free from प्रपञ्च which includes your body-mind-sense complex and this particular fact is not known to us. Even though आत्मा is स्वप्रसिद्धः, अहमस्मीति, the fact that I am सर्वकारणं परं ब्रह्म, is unknown to me. So, that requires to be told because it is फलवत्; knowing it, one is free from being small and insignificant, which makes it परमप्रयोजनम्, the ultimate end. Therefore फलवदर्थबोधकत्वाद्वेदान्तशास्त्रम् also is प्रमाणम् ।

अज्ञातज्ञापकत्वे समानेऽपि, even though वेद is common with respect to knowing what is not known with reference to धर्म as well as ब्रह्म, yet there is a difference, which is pointed out, चोदना^{२८} इति । चोदना is प्रवर्तकं वाक्यम्, चोदति means प्रवर्तयति, it prompts you to engage yourself in a certain pursuit. चोदना also means उपदेशः ।

^{२८} चुद् + ल्युट् + टाप्

‘ज्योतिष्टोमेन स्वर्गकामो यजेत’, is a different type of वाक्य; different from a वाक्य like ‘अयमात्मा ब्रह्म’। ब्रह्मचोदना, the वाक्य talking about ब्रह्म has certain unique features which the other वाक्य does not have. These are two different types of वाक्यs and both have the status to be in the वेद because both वाक्यs reveal something which are beyond five means of knowledge and are फलवत्। वेद is शब्दप्रमाणम् for both but then, चोदनायाः प्रवृत्तिभेदः, the nature, the way it works is entirely different, इति भाष्यकार gives an amazing argument.

How does it work? The word धर्म is defined as चोदना^{२९}; a वेदवाक्य that makes you do is धर्मस्य लक्षणम्; धर्मस्य प्रमाणम्। सा पुरुषं स्वविषये कर्मणि नियुञ्जानैव, प्रवर्तयदेवावबोधयति; using the प्रत्ययस लिङ्, लोट्, and तव्य, the वेद through many विधिवाक्यs like ‘स्वर्गकामो यजेत’, tells a person that अनेन साधनेन, by this ritual, इदं साध्यम्, this end is achieved इति। It reveals to the पुरुष, the knowledge of various साधनसाध्यs. And a पुरुष who comes to know from this चोदनावक्य has to decide whether he wants a given end or not, and if he wants it, he has to definitely do it. So knowledge of means and ends is not an end in itself. It has got to be made use of, the means that is mentioned has to be employed and the end has to be accomplished.

भाष्यकार does not fully accept the idea that चोदना is प्रवर्तकं वाक्यम्। For the time being he goes along with the पूर्वमीमांसक only to dismiss him later. प्रमाणम् is only ज्ञापकम्, बोधकम्, not

^{२९} चोदनालक्षणो धर्मः (जै.सू.१-१-१)

प्रवर्त्तकम् because वेद only says 'स्वर्गकामो यजेत', 'हिंसां न कुर्यात्', 'कलञ्जं न भक्षयेत्', 'सुरां न पिबेत्', etc. It does not mean that it makes a person do or not do, the human will has to decide whether it should be done or not. Therefore प्रवृत्ति and निवृत्ति are कर्तृतन्त्रम्।

ज्ञानम्, on the other hand is प्रमाणतन्त्रम्, it is वस्तुतन्त्रम्। You open your eyes and you see, you do not have to 'do' anything. Therefore भाष्यकार says, ब्रह्मचोदना तु whereas the ब्रह्मपरप्रमाणवाक्य like 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै.उप.२-१-१), 'अयमात्मा ब्रह्म' (बृ.उप.२-५-१९), etc पुरुषं केवलमवबोधयत्येव, they just teach that नित्यापरोक्षात्मा is not a संसारी, it is ब्रह्म which is अप्रपञ्चम्, free from प्रपञ्च। It only gives rise to knowledge. You can never say that वेदः पुरुषं प्रवर्त्तयत्येवेति, that it engages a person to do something.^{३०} Why because विषयाभावात्, there is nothing for you to do to become ब्रह्म – you are ब्रह्म।

अवबोधस्य चोदनाऽजन्यत्वान्न पुरुषोऽवबोधे^{३१} नियुज्यते यथाक्षार्थ-
सन्निकर्षेणार्थावबोधे तद्वत्।

अवबोधस्य चोदनाऽजन्यत्वात्, knowledge is not born of चोदना, a विधि or command. पुरुषः अवबोधे न नियुज्यते, the person is not impelled to do something to gain the knowledge because प्रमाण itself gives rise to knowledge and for the sake of

^{३०} अयमात्मा ब्रह्म इत्यादिवाक्यं तु त्वमर्थं केवलमप्रपञ्चं ब्रह्म बोधयत्येव न प्रवर्त्तयति विषयाभावादित्यर्थः।

^{३१} ननु अवबोधः एव विषयः तत्राह – न पुरुष इति। ब्रह्मचोदनया पुरुषः अवबोधे न प्रवर्त्तयते इत्यत्र हेतुं पूर्ववाक्येन आह – अवबोधस्य इति।

knowledge there is no other pursuit. The beauty is, with respect to कर्म, generally what one has about means and ends is just knowledge. ज्ञानकाले there is neither साधन nor साध्य। If this is the means, you will get this end इति, this is one type of प्रमाणजन्यज्ञानम्। But with respect to ब्रह्मजिज्ञासा, the end, what I want to accomplish, is in the form of knowledge. If अयमात्मा is ब्रह्म which is सर्वम् makes me सर्वात्मा, then knowledge itself is an end for which I require only a प्रमाण। Therefore ज्ञानस्य चोदनाऽजन्यत्वम् being there, पुरुषोऽवबोधे न नियुज्यते, ज्ञाने न प्रवर्त्यते, it does not make the person pursue knowledge beyond exposing himself to the means of knowledge. The moment the words are heard, knowledge takes place immediately. There is no more प्रवृत्ति in terms of knowing.

The nature of प्रमाणम् is to give knowledge, whether it is शास्त्रप्रमाणम्, or प्रत्यक्षप्रमाणम् like eyes or ears. Let us say, there is an अर्थ, object which is अक्षसन्निकर्ष, within the range of sight of your eyes, and your eyes are open, can you avoid perception? Not possible. If I request you to look towards me but not see me, is it possible? No. You are helpless because, having placed yourself within the range of seeing me, you do not have any option not to see me. Your will has no role to play here because ज्ञानम् is प्रमाणतन्त्रम्, not पुरुषतन्त्रम्, not based upon your will. When प्रमाण is there, ब्रह्मवस्तु is there, knowledge will take place. शास्त्र says 'अयमात्मा ब्रह्म', you are ब्रह्म; what is it that can stand in between you, the knower and the knowledge? There is nothing,

there is no let or hindrance; knowledge will take place and hence भाष्यकार says ब्रह्मचोदना केवलं पुरुषमवबोधयति, पुरुषोऽवबोधे न नियुज्यते, ज्ञाने न नियुज्यते, there is nothing to be done.

Why not we say ज्ञाने प्रवर्त्यते? No. स्वजन्यज्ञाने, प्रमाणजन्यज्ञाने, with reference to the knowledge born of प्रमाणम्, स्वयं प्रमाणं न प्रवर्तकम्, प्रमाण is not a प्रवर्तक because प्रमाण has already given rise to knowledge when one is exposed to it. यथा^{३२} अक्षार्थसन्निकर्षेण अर्थावबोधे पुरुषः न नियुज्यते, तद्वत्, just like when the object is there within the range of इन्द्रियस, knowledge takes place. Eyes do not make the person engage in seeing, eyes reveal the object, and then there is fulfilment there itself, that is the job of the eyes. Similarly ears also reveal sound. The nose picks up a दुर्गन्धम् which nobody wants to pick up. Nose picks it up because it does not care whether you like it or not; nose is around and the smell is around, therefore it will pick up smell, that is the nature of प्रमाणम्। The nature of प्रमाणम् is same whether it is इन्द्रियविषयज्ञानम्, or शब्दज्ञानम्, knowledge is always वस्तुतन्त्रम्, it is as true as the वस्तु, whatever the object is and the nature of प्रमाणम् is just to reveal that.

In the beginning when I listen to the वाक्य 'ब्रह्मविदाप्नोति परम्', I want to know that ब्रह्म, because by knowing ब्रह्म, the gain is limitless. That desire to know ब्रह्म is ब्रह्मजिज्ञासा, and there is ज्ञानाय प्रवृत्तिः and the प्रवृत्ति is प्रमाणप्रवृत्ति। When one listens

^{३२} स्वजन्यज्ञाने स्वयं प्रमाणं न प्रवर्तकमित्यत्र दृष्टान्तमाह - यथा इति।

to the ब्रह्मपरप्रमाणवाक्यs which reveal ब्रह्म as आत्मा, oneself, knowledge takes place. शास्त्रप्रमाणम् does not impel the पुरुष, the individual to do any action to gain the knowledge, ज्ञाने न प्रवर्त्यते, because, when a प्रमाण is at work, knowledge simply takes place; the will of the person has no role to play just like when eyes are open, knowledge of the object takes place. There is nothing for you to do. This is the difference between ब्रह्मज्ञानम् and चोदनाजन्यज्ञानम्, knowledge born of a वाक्य like 'स्वर्गकामो यजेत' where after knowledge one has to actually do the ritual. It is very important to understand this difference and the nature of self-knowledge. Non-understanding of the nature of शास्त्रप्रमाणम् leads to a lot of confusion about theory and practice which is a hang-up.

The thinking that without practice, theory is not going to work is very popular for which examples are also cited. For instance, there is a person who has a diploma in automobile engineering; he is equipped with technology but has never done any hands-on work – he does not even know how to open the bonnet. On the other hand, a person who has not gone to school but who became a garage cleaner and later a mechanic, has no issue in opening a bonnet. Books only give you theory. आत्मा is ब्रह्म is only a theory. I hear this all the time. I am in the public, and public are used to listening to different people and they think they know वेदान्त । They ask this question: Swamiji, 'I know I am ब्रह्म, but what I should do to become ब्रह्म?' People do not

understand that वेदान्त is a प्रमाणम्। There is no theorising here. Your being ब्रह्म is already a fact according to the शास्त्र and you can only ask a question, 'How can I be ब्रह्म?', the answer to which is part of the teaching. Knowing that I am ब्रह्म is an end in itself, that is the प्रमाणप्रवृत्ति, and therefore there is no theory-practice here, after knowing ब्रह्म, how will I become ब्रह्म इति।

'After theory, one has to practice' – this is a common thinking and 'प्रमाणं बोधयति' is the answer for that. In order to be ब्रह्म, you do not require to do anything except knowing and knowing is exactly what happens when there is प्रमाणप्रवृत्ति, therefore you have to make sure that प्रमाणम् does the job for you and since it is in the form of words, you require to be ready for it; you have to equip yourself with the necessary preparedness that has got to be there इति, भाष्यकार leads you to find out the पुष्कलकारणम्।

Thus, धर्म has its प्रमाण and प्रमेय which is in the form of प्रवर्तक as it makes you do कर्म to accomplish the desired end, whereas उदासीनमानमेयं ब्रह्म, in case of ब्रह्म, the प्रमाणम् just reveals that you are ब्रह्म। Therefore चोदनाप्रवृत्तिभेद being there, there is जिज्ञास्यभेद, the subject matter desired to be known through धर्मजिज्ञासा and ब्रह्मजिज्ञासा is different, and therefore, न क्रमार्थः तन्मीमांसयोः there is no question of there being क्रमार्थः, a sequential connection for अथशब्द, after धर्मजिज्ञासा one should have ब्रह्मजिज्ञासा इति।

तस्मात्किमपि वक्तव्यं यदनन्तरं ब्रह्मजिज्ञासोपदिश्यत इति।

एवमथशब्दस्यार्थान्तरासम्भवात्, any other meaning for अथशब्द not being possible except आनन्तर्य, meaning 'thereafter', the आकाङ्क्षा still remains, 'after what' इति । Therefore, that अवधि, that पुष्कलकारणम्, the primary cause has to be told, यदनन्तरम्, after which, ब्रह्मविचारः कर्तव्यः, one has to enquire into ब्रह्म इति सूत्रकृता प्रथमसूत्रे उपदिश्यते, it is taught by सूत्रकार by the word अथ in the first सूत्र । We now have to find out what it is, that is सम्प्रदाय ।

आनन्तर्यार्थ brings in what has gone before ब्रह्मजिज्ञासा, because being a जिज्ञासा, the desire to know ब्रह्म does not rise in everybody's mind. Therefore it is obvious that something has gone before. ब्रह्मजिज्ञासायाः प्राक् what is there? अधिकारित्वम् is there; which implies मोक्षपुरुषार्थ, which calls for पुरुषार्थनिश्चय to be there, and पुरुषार्थनिश्चय necessitates विवेक, वैराग्य and मुमुक्षुत्वम् being there. There is the श्रुतिवाक्य in support of this which says, 'शान्तो दान्त उपरतस्तिष्ठः श्रद्धावित्तो भूत्वा आत्मन्येवात्मानं पश्यति' । (बृ.उप.४-४-२३), may one recognise the आत्मा in one's own अन्तःकरण by acquiring शमदमादिसम्पत्तिः इति । Therefore यदनन्तरं ब्रह्मजिज्ञासा उपदिश्यते, that has to be told and that is told.

उच्यते - नित्यानित्यवस्तुविवेकः, इहामुत्रार्थभोगविरागः, शमदमादि-साधनसम्पत्, मुमुक्षुत्वञ्च । तेषु हि सत्सु प्रागपि धर्माजिज्ञासाया ऊर्ध्वञ्च शक्यते ब्रह्म जिज्ञासितुं ज्ञातुञ्च, न विपर्यये ।

First is नित्यानित्यवस्तुविवेकः, a discriminative enquiry into what is नित्य and what is अनित्य । यत्कृतकं तदनित्यं कृतकत्वात्

घटादिवत् and hence नित्य is not a product of कर्म। Then what is this नित्यवस्तु? There are वाक्यs in the श्रुति which talk about the नित्यवस्तु। 'स होवाच उषस्तः चाक्रायणः'^{३१}, उषस्तः, the son of चक्र, also called चाक्रायणः, asked याज्ञवल्क्य, 'यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तन्मे व्याचक्ष्वेत्येष ते आत्मा सर्वान्तरः' (बृ.उप.३-४-२)। How do you say that साक्षादपरोक्षं ब्रह्म (अपरोक्षात् should be converted to अपरोक्षम्) which is आत्मा is सर्वान्तरः? याज्ञवल्क्य replies, 'न दृष्टेर्दृष्टारं पश्येन श्रुतेः श्रोतारं शृणुया न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः। एष त आत्मा सर्वान्तरोऽतोऽन्यदार्त्तम्' (बृ.उप.३-४-२)। There is no way you can see the seer of the sight, दृष्टेर्दृष्टारं न पश्येः। You have दृष्टि, sight and that you have दृष्टि, is known to you, the द्रष्टा, the seer, but you cannot see the द्रष्टा। Why because if you see the द्रष्टा, that becomes दृश्य, which implies the द्रष्टा, there is regression, so the seer of the sight is never seen. द्रष्टा does not need to be seen, is not necessary to be seen. That you have दृष्टि reveals द्रष्टा, who is self-evident, self-revealing, and that is the सर्वान्तरात्मा। अतः आत्मा alone is नित्यः, अन्यत्सर्वमार्त्तम् अनित्यमिति that is the श्रुतिवाक्य।

'नास्त्यकृतः कृतेन', इति मुण्डकवाक्य (१-२-१२) is also there. अकृतः is नित्यः, what cannot be created, what is already existing is नित्य, and that नित्य, कृतेन कर्मणा नास्ति; it cannot be कर्मफलम्। कृतेन कर्मणा whatever is produced is going to be only अनित्यम्, time-bound whereas what you want is नित्यवस्तु। So either

^{३१} चक्रस्यापत्यं चाक्रायणः।

you seek the eternal, or you seek eternally. Seeking the eternal is the intelligent way of putting an end to this seeking. If one were to say that he loves seeking so that he would enjoy himself, then that enjoyment has to be eternal. Nobody loves seeking, you are not seeking for the sake of seeking. You are seeking something else, and that something else is the solution. That solution does not lie in what is sought because what is sought is अनित्य, any experience is अनित्य । Any object is अनित्य, experience of the object is also अनित्य । If this is understood, then you have पुरुषार्थनिश्चय । आत्मा नित्यः, अन्यत्सर्वमार्तम् - it takes a life time to arrive at this विवेक, नित्यानित्यवस्तुविवेक । It takes a certain पुण्य to have this विवेक । Even if a little of it is there आपाततः, in general, it can be honed when you come to शास्त्र, whereafter it becomes व्यवसाय, definite.

Any वेदान्तप्रकरणम् starts with नित्यानित्यवस्तुविवेक । नित्यं वस्त्वेकं ब्रह्म तद्वतिरिक्तमन्यत्सर्वमनित्यम् (तत्त्वबोध). There is only one नित्यवस्तु and अन्यत्सर्वमार्तम् and seeing this clearly is called नित्यानित्यवस्तुविवेक । विवेक leads to वैराग्य which is defined as इहामुत्रार्थभोगविरागः । अर्ह्यते प्रार्ह्यते इति अर्थः, what is desired, what is sought after is अर्थ, विषय, which can be इह, अस्मिँल्लोके, here, or अमुत्र, elsewhere, an object of desire in any other world. All religions talk about a life hereafter. Whatever विषय is अर्ह्यते either इह or अमुत्र, after death, तदर्थभोगे विरागः, dispassion for all of them is called वैराग्य । It implies your clear understanding that anything other than आत्मा is अनित्य ।

शमदमादिसाधनसम्पत् refers to the six-fold accomplishments that equip one for मोक्ष and टीकाकार talks about each of them. लौकिकव्यापारान्मनस उपरमः शमः, withdrawal of the mind from लौकिकव्यापार, all activities, concerns and anxieties of the world, leading to resolution of all emotions, in other words, resolution of the mind is called शमः। Whereas बाह्यकरणानामुपरमः, बाह्येन्द्रियनिग्रहः is दमः, withdrawal from all activities which are impulsive and mechanical is called दमः। ज्ञानार्थम्, for gaining the knowledge, विहितनित्यादिकर्मसंन्यासः, giving up of the enjoined नित्यकर्म's including role-playing, etc यथाविधि is called उपरमः। शीतोष्णादिद्वन्द्वसहनम्, the capacity to endure the द्वन्द्वs, pairs of opposites like heat and cold, success and failure, etc is called तितिक्षा। Life is fraught with pleasant and unpleasant situations, and इष्टानिष्टोपपत्तिषु, when desirable and undesirable situations unfold, one has to learn how to deal with them अप्रतीकारपूर्वकम्, without the urge to retaliate and चिन्ताविलापरहितम्, without any murmur, complaining or lamenting. Such a capacity to face all situations is called तितिक्षा, and one gains this quality by leading a life of कर्मयोग^{३५}।

मनःस्थितिः, the stability of the mind gained by निद्रालस्यप्रमादत्याग, giving up निद्रा, slothfulness, आलस्यम्, procrastination, indifference and प्रमाद, laziness, omissions and commissions, and making sure they do not overwhelm you is called समाधानम्, which one gains by leading an alert life. चित्तसमाधानम्

^{३५} समत्वं योग उच्यते। (भ.गी.२-४८)

also means a sense of satisfaction, a very beautiful disposition that one has to achieve through अलंबुद्धि । Accepting the शास्त्र as प्रमाणम् is श्रद्धा । षट्कसम्पत्तिप्राप्तिः, gaining, owning up the meaning of these six - शम, दम, उपरति, तितिक्षा, श्रद्धा and समाधानम् is the wealth one must have for this pursuit. मुमुक्षुत्वम् is 'मोक्षो मे भूयात्' इति इच्छा, an intense desire to gain freedom from a life of becoming.

When विवेक is there, वैराग्य will be there, and when विवेक and वैराग्य are there, then शमदमादिषट्कसम्पत्ति is not difficult to achieve; and if all of them are there, मुमुक्षुत्वम् will be there, therefore they all have हेतुहेतुमद्भाव, they become causes and effects among themselves.

भाष्यकार adopts a certain approach and presents the अधिकारित्वम् through अन्वयव्यतिरेक । He says, तेषु हि सत्सु, after gaining the fourfold qualification, ब्रह्मजिज्ञासा, ब्रह्मविचारः कर्तव्यः, one should do ब्रह्मविचार । This is the फलितार्थ, the intended meaning, because, when they are there in a person, then, धर्मजिज्ञासायाः प्रागपि ऊर्ध्वञ्च ब्रह्म जिज्ञासितुं शक्यते, it is possible for one to entertain a desire to know ब्रह्म even before धर्मजिज्ञासा or after धर्मजिज्ञासा । धर्मजिज्ञासा does not stop you from ब्रह्मजिज्ञासा, it may even lead you to ब्रह्मजिज्ञासा । Because it is not the पुष्कलकारणम्, it may not also lead. Not only ब्रह्म जिज्ञासितुं शक्यते, but ज्ञातुञ्च शक्यते, because one may entertain ब्रह्मजिज्ञासा out of some enthusiasm, and also do ब्रह्मविचार but it may not result in knowledge until one equips oneself with all these qualifications.

भाष्यकार makes अधिकारित्वम् a must for this pursuit by adding the words न विपर्यये, तेषु न सत्सु, तेषामभावे, when they are not there, जिज्ञासितुं ज्ञातुञ्च न शक्यते^{३५} इति । This is called अन्वयव्यतिरेक, when the qualifications are there, जिज्ञासा is there, when qualifications are not there, जिज्ञासा is not there. यथाकथञ्चित्कुतूहलितया, due to some enthusiasm or संस्कार, ब्रह्मविचारप्रवृत्तस्यापि, even for the one who makes an enquiry into ब्रह्म, he has to equip himself with these qualifications to gain the knowledge. He may gain the knowledge but he may not enjoy the fruits of the knowledge. For फलपर्यन्तज्ञानम्, he has to equip himself.

तस्मादथशब्देन यथोक्तसाधनसम्पत्त्यानन्तर्यमुपदिश्यते ।

Therefore अथशब्देन, by the use of the word अथ, the meaning of आनन्तर्य 'thereafter' alone is appropriate among the five meanings and that meaning alone उपदिश्यते, is taught. अथ points out to यथोक्तसाधनसम्पत्त्यनन्तरम्, after gaining the wealth of साधनचतुष्टय, ब्रह्मजिज्ञासा कर्तव्या इति ।

With this, the discussion on अथशब्द is over.

A पूर्वपक्षी enters, saying ननु उक्तविवेकादिकं न संभवति । The विवेकवैराग्यादि qualifications which have been told by you as the पुष्कलकारणम्, the primary cause for ब्रह्मजिज्ञासा, have to be there before ब्रह्मजिज्ञासा takes place. But this is not possible

^{३५} येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति । (विवेकचूडामणि १८)

because a वैदिक has श्रद्धा in the वेद, either because he has studied it or due to वृद्धव्यवहार, elders' conduct, and there is a वेदवाक्य which says 'अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतम्' । सुकृत, पुण्य is अक्षय्यम्, meaning नित्यम्, not subject to exhaustion. Therefore the पुण्य earned by the चातुर्मास्ययाजी, the one who performs चातुर्मास्य, will keep him in स्वर्ग forever. Such श्रुतिस reveal the नित्यत्वम् of कर्मफलम् whereas you talk of the अनित्यत्वम् of कर्मफलम् । कर्मफलम् is not अनित्यम्, वेद promises स्वर्ग which is नित्यः and therefore वैराग्यस्य असिद्धिः, वैराग्य is not possible इति ।

Also, you say that I am जगत्कारणं ब्रह्म and do you expect me to accept it? If somebody says that I am ईश्वर, सृष्टिस्थितिप्रलयकर्ता, do you think I am going to take him seriously? प्रत्यक्षेण there is जीवेश्वरयोः भेदः, the difference between जीव and ईश्वर is my experience. I am different from everything else and if there is an ईश्वर, I am different from him also. Therefore for the जीव, मोक्ष is untenable because of this भेद which can never be resolved. And if I am already सिद्धं ब्रह्म, what does it do to me? It does not make me any different because in spite of my being ब्रह्म in your vision, I am subject to दुःख, and there is only occasional सुख । If being ब्रह्म is मोक्ष, it is लोष्टादिवत्, like a piece of stone on the wayside, which will neither remove my दुःख or give me सुख । Therefore there is no मोक्षपुरुषार्थ ।

There is मुमुक्षाऽसम्भवः, there is no desire for मोक्ष possible इति, to remove this kind of आक्षेप alone, टीकाकार says there is अतःशब्दः in the सूत्र । आनन्तर्यवाचिना तदवधित्वेन अथशब्देन, by

the अथशब्द that has the meaning of आनन्तर्य, 'thereafter', as its अवधि, by which अर्थाद्विवेकादिचतुष्टयस्य ब्रह्मजिज्ञासाहेतुत्वं यदुक्तम्, what was said by implication, viz., विवेक, etc. have the status of being the cause for ब्रह्मजिज्ञासा, the सूत्र gives the direct connection, by using the word अतः, 'therefore'. The हेतुत्वम् of विवेक, etc towards ब्रह्मजिज्ञासा, was arrived at only by implication through the analysis of पुरुषार्थ, why मोक्ष alone is पुरुषार्थ and how it is achieved by ज्ञानम् alone and how साधनचतुष्टयम् is necessary to get the desire to know. The word अतः negates any kind of objection to arriving at the हेतुत्वम् by implication.

अतःशब्दो हेत्वर्थः । यस्माद्वेद एवाग्निहोत्रादीनां श्रेयःसाधनानामनित्य-फलतां दर्शयति - 'तद्यथेह कर्मचितो लोकः क्षीयत एवमेवामुत्र पुण्यचितो लोकः क्षीयते' (छा.उप.८-१-६) इत्यादि ।

अतःशब्दः हेत्वर्थः, the word अतः reveals the हेतु, cause for ब्रह्मजिज्ञासा which is the gain of साधनसंपत्ति and भाष्यकार is leading to that. लोक्यते इति लोकः, any object of experience, including your body, is लोक, which is कर्मचित, brought into being by doing कर्म । यथा, just as, इह, अस्मिँल्लोके, in this world, कार्यकरणसंघातरूपदेहः, this body-mind-sense-complex, क्षीयते, is gone in time, or the money earned by you by working the whole year क्षीयते, एवमेव, in the same manner, if you gain a लोक elsewhere after death by your पुण्य, even that लोक is अनित्यः, कर्मफलत्वात् । So यद्यत्कृतकं तत्तदनित्यं कृतकत्वात् घटादिवत्, anything that is produced is अनित्य, being produced, like a

pot. You do not need any other हेतु । Previously it was not, at a given time it is produced. Being not there previously it is अनित्य । What is नित्य should always be there. Being produced it is अनित्य and being अनित्य it will go away. सर्वमनित्यम्, आर्त्तम्, except आत्मा, ब्रह्म which is नित्यम् । How is ब्रह्म नित्यम्? पठ शास्त्रम् । Therefore भाष्यकार says that even though अग्निहोत्रादिकर्म's are श्रेयस्साधनम्, good for you, they have अनित्यफलत्वम्, a result which is अनित्य, which वेद itself साक्षाद्दर्शयति ।

The argument that विवेकवैराग्य is not possible and hence there will not be ब्रह्मजिज्ञासा is not valid because there are श्रुतिवाक्य's like 'यदल्पं तन्मर्त्यम्' (छा.उप.७-२४-१) and 'तद्यथेह' (छा.उप.८-१-६) which are कर्मफलाक्षयत्वश्रुतेर्बाधिकाः, and therefore the meaning of अक्षय्यम् in the श्रुतिवाक्य 'अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतम्' has to be interpreted in the light of these श्रुतिवाक्य's which are बलवत्, because it has the support of the न्याय - यत्कृतकं तदनित्यमिति । Therefore the word अक्षय्यम् indicates only आपेक्षिकनित्यत्वम्, that it lasts for a very long time and not कूटस्थनित्यत्वम्, eternity. 'अतोऽन्यदार्त्तम्' (बृ.उप.३-४-२), other than आत्मा everything is अनित्य, and therefore, अनित्यत्वविवेकात् there is वैराग्यलाभः इति भावः ।

भाष्यकार quotes a positive श्रुति -

तथा ब्रह्मविज्ञानादपि परं पुरुषार्थं दर्शयति 'ब्रह्मविदामोति परम्' (तै.उप.२-१) इत्यादिः ।

There are श्रुतिवाक्यs like 'ब्रह्मविदाप्नोति परम्', which also मुमुक्षां संभावयति, shows the possibility of desire for मोक्ष, because the knower of ब्रह्म gains the limitless and therefore I want to know ब्रह्म, I want to gain मोक्षः इति । A human being is a born seeker and because he is self-dissatisfied, he always wants to be different, and in seeking to be different he becomes a permanent seeker. When will the seeking end? It will end only when the परमपुरुषार्थ, मोक्ष is gained. Just as श्रुति points out the अनित्यत्वम् of कर्मफलम्, so too, ब्रह्मविज्ञानात्, by knowledge of ब्रह्म, परमपुरुषार्थ दर्शयति, it shows the gain of the ultimate end by a human being. टीकाकार explains the word परम्, as प्रशान्तशोकानलम्, the fire of sorrow does not have the fuel of अहङ्कार, कर्तृत्वम्, and भोक्तृत्वम् to drive it anymore; it is अपारम्, limitless, it is स्वयंज्योतिः, self-shining and आनन्दम्, it is the very meaning of the word आनन्द । That is what one gains by knowledge of ब्रह्म ।

टीकाकार also answers the objection as to how जीव can be ब्रह्म by saying that जीवत्वम् is अध्यास, and जीवत्वादेरध्यासोक्त्या, by the mention that it is an अध्यास इति, there is ब्रह्मत्वसंभवः, जीव is already ब्रह्म । The person thought that he was a जीव, which is an अध्यास and ब्रह्मज्ञानात् there is अध्यासनिवृत्तिः and therefore one can gain मोक्ष ।

All objections to अथशब्दार्थ are already removed. Between अथ and अतः, what is the connection? अथ, thereafter, I have now विवेक, वैराग्य, शमदमादिषट्कसम्पत्ति and मुमुक्षा । Then, what should I do? Here is where one needs to have a lot of clarity.

If I am limited, I cannot be free from limitations. If I am limitless there is no real issue, but then I feel limited and that feeling is the problem. Therefore there is अविद्या, and by any means the problem cannot be solved because 'नास्त्यकृतः कृतेन', कृतेन कर्मणा मोक्षः नास्ति । That there is no other way has to be well understood. Everything is meant to prepare you but nothing will help except knowing that I am already free, because you are already free. When you are already ब्रह्म, how are you going to know that particular fact by any other means? The word अतः, therefore, gives the connection now. Since no other means is possible, अतः is a very important शब्द in the सूत्र because, it connects अधिकारित्वम् and मोक्ष through ज्ञानम् । ज्ञानं विना न मोक्षः, ज्ञानमेव मोक्षः, and that conclusion is a quantum jump from अथ ।

अथातःशब्दाभ्याम्, by these two words, पुष्कलकारणवतः, for the one who has got the साधनचतुष्टयसम्पत्ति, the main cause for ब्रह्मजिज्ञासा, अधिकारिणः समर्थनात्, the अधिकारी being already established, शास्त्रमारब्धव्यम् । अधिकारी being there, ब्रह्मजिज्ञासा being there, ब्रह्मविचारः कर्तव्यः, and therefore विचारात्मकमीमांसाशास्त्रम् is आरब्धव्यम्, to be begun, इति टीकाकार leads to the भाष्य -

तस्माद्यथोक्तसाधनसम्पत्त्यनन्तरं ब्रह्मजिज्ञासा कर्तव्या ।

Therefore यथोक्तसाधनसम्पत्त्यनन्तरम्, after gaining the यथोक्तसाधनसम्पत्ति - विवेक, वैराग्य, शमदमादिषट्कसम्पत्ति and मुमुक्षुत्वम्, तदनन्तरम्, thereafter, ब्रह्मजिज्ञासा कर्तव्या । The word

जिज्ञासा will yield itself to विचार, as भाष्यकार is going to say and therefore ब्रह्मविचारः कर्तव्यः ।

ब्रह्मणो जिज्ञासा ब्रह्मजिज्ञासा । ब्रह्म च वक्ष्यमाणलक्षणं 'जन्माद्यस्य यतः' (ब्र.सूत्र.१-१-२) इति । अत एव न ब्रह्मशब्दस्य जात्याद्यर्थान्तरम् आशङ्कितव्यम् । ब्रह्मण इति कर्मणि षष्ठी न शेषे । जिज्ञास्यापेक्षत्वात् जिज्ञासायाः, जिज्ञास्यान्तरानिर्देशाच्च ।

ब्रह्मजिज्ञासापदम्, the word ब्रह्मजिज्ञासा, is a समास which is to be resolved in order to understand the meaning of the word. When you resolve a compound, the outcome should be able to convey the meaning which is not in anyway outside the विवक्षा^{३६}, what is desired to be told. Sometimes a compound can be resolved in many ways. Therefore we have to find out whether the समास is तत्पुरुष, or बहुव्रीहि, or something else and this is not difficult as generally compounds do not contextually lend themselves to different interpretations. Here it is ब्रह्मणो जिज्ञासा इति, a तत्पुरुषसमास in sixth case. The meaning of the sixth case will be discussed later.

The word ब्रह्म can refer to वेद, as वेदाध्ययनम्, studying one's recension of वेद, or वेदाध्यापनम्, teaching the वेद, which is called ब्रह्मयज्ञ । ब्रह्मक्षत्रम् when you say, ब्रह्म refers to ब्राह्मणजाति । ब्रह्म is स्वयम्भूः, कमलासनः Brahmagi, and ब्रह्म refers to प्रजापति also. What is the meaning of the word ब्रह्म in the सूत्र? शास्त्र does

^{३६} वक्तुमिच्छा विवक्षा ।

not leave you in doubt because the सूत्र is 'अथातो ब्रह्मजिज्ञासा', any other कर्म, object of your desire to know is not going to fulfil your desire to have मोक्ष। After gaining विवेक, वैराग्य and मुमुक्षुत्वम्, one has ब्रह्मजिज्ञासा; one wants ब्रह्मज्ञानम् in order to gain मोक्ष, and therefore ब्रह्म can refer only to the वस्तु, परं ब्रह्म, knowing which one gains परम्, limitless. And किं तद्ब्रह्म, what is that ब्रह्म? वक्ष्यमाणलक्षणं ब्रह्म, ब्रह्म is that which is going to be revealed in the next सूत्र which is 'जन्माद्यस्य यतः', which gives the तटस्थलक्षणम्, a very important लक्षणम्।

In the महावाक्य 'तत्त्वमसि' the word तत् refers to तटस्थलक्षणम्। It has वाच्यार्थ, immediate meaning, and without वाच्यार्थ, you cannot get to the लक्ष्यार्थ, the implied meaning of the word ब्रह्म। 'यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्मेति' (तै.उप.३-१) is the श्रुतिवाक्य discussed in the next सूत्र। यतः यस्मात् जन्मादि अस्य जगतः, जन्म, etc of this जगत् are from out of which, that is ब्रह्म। जन्मादि is सृष्टि, स्थिति and प्रलय। That from which this जगत् is born, that by which it is sustained and unto which it resolves, तद्ब्रह्म। You can understand now how important it is to understand ब्रह्म as the cause of the entire world. Nowhere in the whole ब्रह्मसूत्रम्, the स्वरूपलक्षणम्, सत्यं ज्ञानमनन्तम् is talked about separately, and that अर्थात्प्राप्तं भवति, stands said. But what is known through the शास्त्र is जगत्कारणत्वं ब्रह्मणः। The next सूत्र defines ब्रह्म as the cause of the world, ईश्वर, and this is the crux of वेदान्त which the modern Vedantins

do not understand. There is no वेदान्त without ईश्वर, mere consciousness alone will not work.

अत एव न ब्रह्मशब्दस्य जात्याद्यर्थान्तरमाशङ्कितव्यम्, therefore, अर्थान्तर, any other meaning, न आशङ्कितव्यम्, should not be entertained as a possibility. If you take any other meaning for ब्रह्म except जगत्कारणम्, the definition 'जन्माद्यस्य यतः', will have no connection to the first सूत्र। असांगत्यप्रसंगात्, as there will be no संगति, connection between topics, no other meaning can be given for ब्रह्मशब्द।

The word धर्मजिज्ञासा that occurs in the पूर्वमीमांसा can be resolved as धर्माय जिज्ञासा। धर्म, पुण्य, which is अप्राप्त, is to be gained and so one can have धर्माय जिज्ञासा in order to know how to earn पुण्य। Similarly can we say ब्रह्मणे जिज्ञासा ब्रह्मजिज्ञासा इति? टीकाकार dismisses चतुर्थीतत्पुरुष saying that जिज्ञासापदस्य मुख्यार्थः इच्छा, the main meaning of जिज्ञासा brought out by सन्-प्रत्यय is इच्छा, desire.^{३०} When you say जिज्ञासा, desire to know, know what इति, first कर्मकारकापेक्षा is there, which has to be stated upfront and afterwards only the फलापेक्षा is there. Since इच्छायाः कर्म is ज्ञानम्, the object of desire is to know and since ज्ञानस्य कर्म, the object of knowledge, is ब्रह्म, कर्मज्ञानार्थं षष्ठीसमासो युक्तः, the proper resolution of the word ब्रह्मजिज्ञासा is ब्रह्मणः जिज्ञासा and the meaning of sixth case is कर्मणि षष्ठी। कर्मण्युक्ते सति, when कर्म is said, the फलम् also is as good as stated. When one says 'I want ब्रह्मज्ञानम्,' the फलम् in the form of gain of मोक्षपुरुषार्थ

^{३०} इच्छायां वा।

is included, just like when you say I want to go to स्वर्ग, the object of desire is स्वर्ग, and the फलम् is going to स्वर्ग ।

पाणिनि says, 'कर्तृकर्मणोः कृति' (सूत्र २-३-६५)^{१८} । If a प्रातिपदिक is followed by a कृत्प्रत्यय, षष्ठी is used in the sense of object also. Here, ज्ञातुमिच्छा जिज्ञासा, सन्-प्रत्यय is a कृत्प्रत्यय, and therefore भाष्यकार gives the meaning of षष्ठी in ब्रह्मणः as कर्मणि षष्ठी । कर्मणि षष्ठी is there in English also. When we say 'he has knowledge of medicine', it does not mean medicine's knowledge but it refers to a knowledge in terms of medicine; the object of knowledge is medicine. Similarly, ब्रह्मजिज्ञासा refers to a desire for which the object is ब्रह्म । कर्मणि षष्ठी, the sixth case provides the object for जिज्ञासा ।

जिज्ञास्यापेक्षत्वाजिज्ञासायाः, when you say जिज्ञासा, ज्ञातुमिच्छा, there is desire to know and the desire depends on जिज्ञास्य, the object of desire. There are two objects here, one is of desire and the other is of knowledge. इच्छायाः कर्म, the object of desire is knowledge, and knowledge is always of something, ज्ञा-धातु being सकर्मक । When you ask 'knowledge of what?', that 'of' is the object. You have a desire to know, and what is it that you want to know? I want to know ब्रह्म ।

Why don't you say in the beginning itself that I have a desire for ब्रह्मप्राप्ति, I desire to gain ब्रह्म इति? If there is a desire for ब्रह्मप्राप्ति, then ब्रह्म अप्राप्तं स्यात्, it is not yet gained, which

^{१८} कृद्योगे कर्तरि कर्मणि च षष्ठी स्यात् ।

means that अप्राप्तं ब्रह्म is प्राप्यम्, it is to be gained. But ब्रह्म is not अप्राप्तम्, it is प्राप्तम्, आत्मत्वेन सिद्धं ब्रह्म, as आत्मा it is already accomplished. If so, then why should I gain ब्रह्म? Because प्राप्तमपि, although accomplished, that I am जगत्कारणम् is not known, and it has to be known. ब्रह्म is not to be gained as an object which is not yet gained by you. When you say I have a desire to know ब्रह्म, ब्रह्म is to be gained only in terms of knowing, it is to be known by you as yourself. शास्त्र is very thorough. Why cannot the जिज्ञास्य be something else? This is not possible, जिज्ञास्यान्तरानिर्देशात्, no other object has been mentioned as an object of your desire to know in the सूत्र 'अथातो ब्रह्मजिज्ञासा'। जिज्ञास्यान्तरानिर्देशात्, ब्रह्म alone is the object of desire.

Why not शेषे षष्ठी, ब्रह्मणः जिज्ञासा इति like we say देवदत्तस्य गृहम्, देवदत्त's house? शेषे षष्ठी has no meaning here because it is not ब्रह्म's जिज्ञासा, the all-knowing ब्रह्म cannot have जिज्ञासा। The पूर्वपक्षी argues, why not we say, let जिज्ञासा have some other कर्म, object of desire other than ब्रह्म and let ब्रह्म be connected to that कर्म, in some way? Then षष्ठी, can be there in the sense of सम्बन्ध?

ननु शेषषष्ठीपरिग्रहेऽपि ब्रह्मणो जिज्ञासाकर्मत्वं न विरुध्यते सम्बन्धसामान्यस्य विशेषनिष्ठत्वात्।

The पूर्वपक्षी's argument is, why do you insist that the meaning of षष्ठीविभक्ति in ब्रह्मजिज्ञासा is कर्मणि षष्ठी? In fact, if you take सम्बन्धषष्ठी there is an advantage because, यद्यत्सम्बध्यते,

whatever is connected to the जिज्ञासा like शास्त्रविचार, etc, they will also come along, and शास्त्रविचार will bring in ब्रह्म as the विषय of the शास्त्र । Therefore शेषे षष्ठी, the sixth case, indicates सम्बन्धसामान्यम्, general सम्बन्ध, which is preferable.

There is गूढाभिसन्धि, a hidden agenda in the पूर्वपक्षी's stand when he insists on सामान्यषष्ठी । If it is सामान्यषष्ठी, everything that is connected to ब्रह्म will become the subject matter of enquiry, whereas if you take it as कर्मणि षष्ठी, that is, if ब्रह्म is the कर्म, object of जिज्ञासा, only ब्रह्म will be enquired into; everything else connected to ब्रह्म will not be enquired into. When somebody keeps a certain intention within but does not express it and then raises an objection in general, and if the other person does not know what he is driving at, the best thing to do is to go along with him and then dismiss him, which is what भाष्यकार does.

The पूर्वपक्षी says, ननु शेषषष्ठीपरिग्रहेऽपि, even if you take शेषषष्ठी in ब्रह्मजिज्ञासा, कर्मत्वं न विरुध्यते, it does not contradict ब्रह्म being an object of ब्रह्मजिज्ञासा because, सम्बन्धसामान्यस्य विशेषनिष्ठत्वात्, सामान्यसम्बन्ध is always connected to विशेष, a particular thing. When you say तस्य गृहम् the question arises कस्य गृहम् । It is देवदत्तस्य गृहमिति सम्बन्धसामान्यस्य विशेषनिष्ठत्वम् is there. Therefore, when you say ब्रह्मजिज्ञासा, ब्रह्म will stand included as one of the objects of enquiry. The पूर्वपक्षी also wants to accommodate other possible meanings for the word ब्रह्म । It can be ब्राह्मण's जिज्ञासा, because there is a वाक्य in the श्रुति, which says 'निर्वेदमायाद्ब्राह्मणः' (मु.उप.१-२-१२) ।

टीकाकार says, the सूत्र reveals ब्रह्म alone as the object of जिज्ञासा and श्रुतं कर्म त्यक्त्वा, giving up, throwing away the object that is directly mentioned in the सूत्र and अन्यदश्रुतं कल्पयन्, if you imagine some other कर्म that is not said in the सूत्र, it is against मीमांसा । It is like 'पिण्डमुत्सृज्य करं लेढि', dropping the sweet and licking the hand, इति ।

भाष्यकार replies -

एवमपि प्रत्यक्षं ब्रह्मणः कर्मत्वमुत्सृज्य सामान्यद्वारेण परोक्षं कर्मत्वं कल्पयतो व्यर्थः प्रयासः स्यात् ।

एवमपि, कर्मलाभेऽपि, प्रत्यक्षं ब्रह्मणः कर्मत्वं यदुक्तम्, the कर्मत्वम् of ब्रह्म that is directly mentioned in the compound in the सूत्र, उत्सृज्य, giving up that, सामान्यद्वारेण, through सामान्यषष्ठी, परोक्षं कर्मत्वं कल्पयतः तव प्रयासः, your effort in indirectly bringing in ब्रह्म as an object of ब्राह्मण's desire, is व्यर्थः, fruitless, it has no purpose to serve. Already ब्रह्म as जिज्ञासायाः कर्म is there in the समास itself. Why do you leave this and look for something else? If you say ब्राह्मण's जिज्ञासा, what is that desire? It is desire to know ब्रह्म; so through ब्राह्मण you have to come to ब्रह्म । When you can straightaway take ब्रह्म as कर्म of जिज्ञासा, why do you take the meaning ब्राह्मण and so on? The गूढाभिसन्धि of the पूर्वपक्षी is that if you take it as ब्राह्मण's जिज्ञासा, a ब्राह्मण's desire is there for अग्निहोत्र, सोमयाग, and so on and so जिज्ञासा will bring in all this and much more. That is why सूत्रकार stated ब्रह्मजिज्ञासा straightaway and intended it to be कर्मणि षष्ठी ।

भाष्यकार thus drives the पूर्वपक्षी to a corner from where he has to reveal his गूढाभिसन्धि now.

न व्यर्थः । ब्रह्माश्रिताशेषविचारप्रतिज्ञानार्थत्वादिति चेत् ।

Now, the पूर्वपक्षी's गूढाभिसन्धि comes out. He says न व्यर्थः, it is not a waste of effort. ब्रह्माश्रिताशेषविचारप्रतिज्ञानार्थत्वात्^{३९} इति चेत्, यानि ब्रह्माश्रितानि, everything that is connected to ब्रह्म, like विचार on ज्ञानसाधनम्, कर्म's for अन्तःकरणशुद्धि, देवता's for doing कर्म's, etc ब्रह्मतत्संबन्धिनां सर्वेषां विचारः प्रतिज्ञातं भवति, the प्रतिज्ञा, introduction of all the topics gets included in the सूत्र itself if you take शेषे षष्ठी । Whereas, if you take कर्मणि षष्ठी, the षष्ठी indicates ब्रह्म only as the object, therefore ब्रह्मकर्मकः एव विचारः प्रतिज्ञातः भवति, the विचार, enquiry will confine only to ब्रह्म, अतः मत्प्रयासः न व्यर्थः, therefore my effort is not a waste.

न । प्रधानपरिग्रहे तदपेक्षितानामर्थाक्षिप्तत्वात् । ब्रह्म हि ज्ञानेनाप्तुम् इष्टतमत्वात्प्रधानम् । तस्मिन्प्रधाने जिज्ञासाकर्माणि परिगृहीते यैः जिज्ञासितैर्विना ब्रह्म जिज्ञासितं न भवति तान्यर्थाक्षिप्तान्येवेति न पृथक्सूत्रयितव्यानि । यथा राजासौ गच्छतीत्युक्ते सपरिवारस्य राज्ञो गमनमुक्तं भवति तद्वत् ।

भाष्यकार dismisses the argument of the पूर्वपक्षी, saying that प्रधानपरिग्रहे, when you take into consideration the प्रधान,

^{३९} प्रतिज्ञातः अर्थः फलं यस्य तत्प्रतिज्ञातार्थः तस्य भावः प्रतिज्ञातार्थत्वं तस्मात् प्रतिज्ञातार्थत्वात् ।

the primary कर्म, तदपेक्षितानामर्थाक्षितत्वात्, by implication, all the dependent factors will get included, just like when the queen bee is there, all other bees will be around. Here the प्रधान is जिज्ञासायाः कर्म which is ज्ञानम्, and ज्ञानस्य कर्म is ब्रह्म, so in reality, जिज्ञासायाः कर्म is ब्रह्म, which is प्रधान। कर्तुः ईप्सिततमं कर्म (पा.सूत्र.१-४-४९), the most desired object of an action is the कर्मकारक, and ब्रह्म हि, ब्रह्मैव, ज्ञानेन आप्तुमिष्टतमत्वात्प्रधानम्, ब्रह्म alone is the most desired object to be accomplished by knowledge. ब्रह्म is सिद्धवस्तु and it is to be accomplished only in terms of knowledge. Therefore तस्मिन्प्रधाने ब्रह्मणि जिज्ञासाकर्मणि परिगृहीते, when ब्रह्म is taken as the object of जिज्ञासा, यैर्जिज्ञासितैर्विना, without desiring for things that are necessary, ब्रह्म जिज्ञासितं न भवति, ब्रह्म does not become an object of your desire to know, तान्यर्थाक्षितान्येव, they will get included automatically and therefore न पृथक् सूत्रयितव्यानि, they need not be separately mentioned in the सूत्र। Neither do we need your शेषषष्ठी to bring them all in.

The idea is, ब्रह्म is not available for objectification, आत्मत्वात्; you are already ब्रह्म but you do not know it. How can one know ब्रह्म? ज्ञानं प्रमाणमपेक्षते, any knowledge calls for a means of knowledge and in this case, शास्त्रम् is the प्रमाणम्। Therefore शास्त्रम् will come along with ब्रह्मजिज्ञासा। In fact the whole वेदान्तशास्त्रम् is analysed by this प्रतिज्ञासूत्र, 'अथातो ब्रह्मजिज्ञासा'; मीमांसा is the result of ब्रह्मजिज्ञासा। When ब्रह्म is taken as the most desired object to be known, then anything connected to ब्रह्म also will come along with it.

भाष्यकार gives an example. यथा 'राजाऽसौ गच्छति', when the king goes out, सपरिवारस्य राज्ञो गमनमुक्तं भवति, it stands said that his retinue goes along, we need not say that separately. तद्वत्, likewise, once you say ब्रह्मजिज्ञासा is कर्मणि षष्ठी, then everything that goes with it comes along. But if you miss the प्रधानं कर्म, ब्रह्म, then ब्रह्ममीमांसाशास्त्रम् cannot be begun.

भाष्यकार clinches the argument by quoting तैत्तिरीयश्रुति and bringing out the सङ्गति, connection, between the श्रुति and सूत्र -

श्रुत्यनुगमाच्च । 'यतो वा इमानि भूतानि जायन्ते' (तै.उप.३-१) इत्याद्याः श्रुतयः 'तद्विजिज्ञासस्व तद्ब्रह्म' इति (तै.उप.३-१) प्रत्यक्षमेव ब्रह्मणो जिज्ञासाकर्मत्वं दर्शयन्ति । तच्च कर्मणिषष्ठीपरिग्रहे सूत्रेणानुगतं भवति । तस्माद्ब्रह्मण इति कर्मणि षष्ठी ।

सूत्र is analysing the श्रुति, and therefore it has to be in keeping with the श्रुति । The कर्मत्वम् of ब्रह्म, ब्रह्म being the object of जिज्ञासा, is evident from the तैत्तिरीयोपनिषद्वाक्य 'यतो वा इमानि भूतानि जायन्ते...' which talks about ब्रह्म as the cause for everything. The उपनिषत् says, 'That from out of which everything has come, that by which everything is sustained, unto which everything goes back, तद्विजिज्ञासस्व, may you desire to know that ब्रह्म' । There is no ambiguity in the श्रुतिवाक्य which प्रत्यक्षमेव दर्शयति, directly reveals, ब्रह्मणः जिज्ञासाकर्मत्वं, ब्रह्म as having the status of being the object of जिज्ञासा । That is why वेदव्यास uses the same word

जिज्ञासा in the सूत्र । तच्च सूत्रेणानुगतं भवति, the सूत्र is in keeping with the श्रुतिवाक्य only if you take कर्मणि षष्ठी । तस्माद्ब्रह्मण इति कर्मणि षष्ठी ।

भाष्यकार next takes up the word जिज्ञासा -

ज्ञातुमिच्छा जिज्ञासा । अवगतिपर्यन्तं ज्ञानं सन्वाच्याया इच्छायाः कर्म । फलविषयत्वादिच्छायाः ।

A desire to know is जिज्ञासा । A small objection is raised here. If ब्रह्म is to be gained by you as an object, then you can have a desire for it, like you have a desire for a car. You know a car and want to get it because it is away from you. But according to you, ब्रह्म is to be gained in terms of knowledge and that means you have to know ब्रह्म in order to desire for the knowledge of ब्रह्म । If you have a desire for an object, that object must be known to you, an unknown object cannot be desired by you. मूलज्ञानं विना, without the basic knowledge of an object you cannot entertain a desire for it. If you have ब्रह्मज्ञानेच्छा, if ब्रह्म is desired to be known by you, ब्रह्म should be known to you. If you do not know ब्रह्म, you cannot desire for it. Therefore, if you do not know ब्रह्म you cannot desire for it, and if you know ब्रह्म there is no need to desire for it, because you know it already.

भाष्यकार says, an इच्छा is always for the फलम्, the desired end. The फलम् belongs to the person and therefore इच्छायाः फलविषयत्वात्, the subject matter of इच्छा being फलम् only, a

desire is always for an end in view, like, if you have a desire for स्वर्ग, स्वर्ग is the फलम् for the इच्छा। ब्रह्मज्ञानं तु जिज्ञासायाः फलम्, knowledge of ब्रह्म is at the end of the fulfilment of your desire to know ब्रह्म and you cannot have it right away, in order to desire to know ब्रह्म। If you do not know ब्रह्म then how can you desire for it? We reply, आपाततज्ञानम्, paperback knowledge, a general idea about what you want to know is the मूलज्ञानम्, the basis for this pursuit.

इच्छार्थे, सन्-प्रत्यय^{४०} is used here. ज्ञातुमिच्छा जिज्ञासा, and सन्वाच्यायाः, the meaning of the शब्द ending in सन्-प्रत्यय, the इच्छायाः कर्म, object is ज्ञानम्, which is फलपर्यन्तम्, until one gains the vision. भाष्यकार uses the adjective अवगतिपर्यन्तम् for ज्ञानम् because the object of one's desire to know is clear knowledge, until there is total understanding, until there is साक्षात्कारः, owning up the vision. So जिज्ञासा will continue until one gains knowledge that gives the फलम्।

टीकाकार gives a very nice meaning for अवगति, defining it as आवरणनिवृत्तिरूपाभिव्यक्तिमच्चैतन्यमवगतिः, consciousness manifesting in the अन्तःकरणवृत्ति, in other words ब्रह्माहमस्मीति वृत्तिगतचैतन्यम् which negates आवरण, any veil, ignorance and error, is अवगतिः, which is the अवधि, the limit for the ज्ञानम्।

Therefore, मूलज्ञानम्, आपाततज्ञानम्, basic knowledge is not अवगति but it is good for initiating the process of knowing.

^{४०} धातोः कर्मणः समानकर्तृकादिच्छायां वा (पा.सू.३-१-७)

अवगति is the फलम्, and so we say, फलपर्यन्तं ज्ञानम्, अवगतिपर्यन्तं ज्ञानम्। ब्रह्मजिज्ञासा must be maintained अवगतिपर्यन्तम्, until there is clear knowledge. In the भृगुवल्ली of तैत्तिरीयोपनिषत्, there is a very beautiful section where भृगुः वारुणिः वरुणं पितरमुपससार। भृगु went to his father वरुण, saying 'अधीहि भगवो ब्रह्म', please teach me ब्रह्म। वरुण said यतो वा इमानि भूतानि जायन्ते, that from out of which all these beings are born, येन जातानि जीवन्ति, that by which all these beings that are born are sustained, यत्प्रयन्त्यभिसंविशन्ति, that unto which they resolve, तद्विजिज्ञासस्व, may you desire to know that, तद्ब्रह्मेति, that is indeed ब्रह्म। So, स तपोऽतप्यत, भृगु did तपस्; तपस् here means विचार, contemplation and स तपस्तत्त्वा, having contemplated, अन्नं ब्रह्मेति व्यजानात्; he understood that अन्नम् was ब्रह्म because, all beings are born from अन्नम् alone, are sustained by अन्नम् alone and they all go back to अन्नम्। भृगु once again went to his father saying 'अधीहि भगवो ब्रह्म'। वरुण said 'तपसा ब्रह्म विजिज्ञासस्व', may you desire to know ब्रह्म by contemplation. Again, भृगु contemplated and प्राणो ब्रह्मेति व्यजानात्, understood that प्राण was ब्रह्म। भृगु kept going to वरुण who kept asking him to do तपस्। भृगु did not give up. He understood मनस् as ब्रह्म, then विज्ञानम् as ब्रह्म, and finally आनन्द as ब्रह्म after which he did not go back to वरुण। भृगु never stopped enquiring and his desire to know continued to be there until the वस्तु was known. अवगतिपर्यन्तं ज्ञानम्, and only then जिज्ञासा comes to an end. Even if one dies away, शास्त्र says 'बुद्धिसंयोगं लभते पौर्वदेहिकम्' (भ.गी.६-४३) he will pick up the thread in his next जन्म and continue the pursuit.

ज्ञानेन हि प्रमाणेनावगन्तुमिष्टं ब्रह्म । ब्रह्मावगतिर्हि पुरुषार्थः निःशेष-
संसारबीजाविद्याद्यनर्थनिबर्हणात् । तस्माद्ब्रह्म विजिज्ञासितव्यम् ।

What is अवगन्तुमिष्टम्, desired to be known? अवगतेः कर्म, the object of knowledge is ब्रह्म । How will one come to know ब्रह्म? भाष्यकार says ज्ञानेन हि प्रमाणेन, प्रमाणम् here is प्रत्यय, the वृत्ति; therefore वृत्त्यात्मकेन प्रमाणेनावगन्तुमिष्टं ब्रह्म, ब्रह्म is desired to be known through a वृत्ति that arises as a result of listening to शास्त्रप्रमाणम् with the help of a teacher. But why would one ever want to know ब्रह्म? Because the knowledge of ब्रह्म is unlike any other knowledge as it does not leave anything to be desired and therefore ब्रह्मावगति is indeed the पुरुषार्थ । Generally knowledge is not a पुरुषार्थ because knowledge is always the means for something else. Knowledge itself can be a पुरुषार्थ if knowledge makes you claim the limitless. Like for example there was a prince who did not know that he was a prince. The knowledge that 'I am a prince' made him a prince. Or take the दशमदृष्टान्त, the example of the tenth man where the knowledge that 'I am the tenth man' makes him the tenth man and knowledge itself becomes an end. Similarly, here also, the knowledge 'I am ब्रह्म' is an end in itself and therefore ब्रह्मावगतिर्हि पुरुषार्थः ।

ब्रह्मावगति is पुरुषार्थः, निःशेषसंसारबीजाविद्याद्यनर्थनिबर्हणात्, because it destroys, निःशेष, completely, without a trace, all the अनर्थs, whatever you do not want, by putting an end to अविद्या along with its broods, काम and कर्म which are the बीज, cause for संसार which is characterised by a life of becoming. Knowledge

of ब्रह्म has a very big and unique result, which is संसारनिवृत्ति, total annihilation of संसार and therefore it is परमपुरुषार्थ ।

तस्माद्ब्रह्म विजिज्ञासितव्यम्, therefore ब्रह्म is to be desired, to be understood; in other words ब्रह्मविचारः कर्तव्यः । भाष्यकार says ब्रह्म विजिज्ञासितव्यम्, ब्रह्म should be your object of desire to know, which is the फलितार्थ, the final meaning intended to be conveyed by the first सूत्र ।

तत्पुनर्ब्रह्म प्रसिद्धमप्रसिद्धं वा स्यात् । यदि प्रसिद्धं न जिज्ञासितव्यम् । अथाप्रसिद्धं नैव शक्यं जिज्ञासितुमिति ।

ब्रह्म जिज्ञासितव्यमिति चेत्, if ब्रह्म has to be the object of your desire to know, is that ब्रह्म प्रसिद्धम्, known, अप्रसिद्धं वा, or unknown इति there is a पूर्वपक्ष । यदि प्रसिद्धम्, if ब्रह्म is known, न जिज्ञासितव्यम्, you cannot have a desire to know ब्रह्म, you can only have a desire to have ब्रह्म । अथाप्रसिद्धम्, and if it is not known, नैव शक्यं जिज्ञासितुम्, it is not possible to entertain a desire to know ब्रह्म । Knowing is in fact owning up because you are already ब्रह्म । Since knowing alone is involved, the question is very relevant here, whether ब्रह्म is known or unknown.

टीकाकार says, यदि वेदान्तविचारात्प्रागेव ब्रह्मज्ञानम्, before doing वेदान्तविचार if you have ब्रह्मज्ञानम् then it is already प्रसिद्धम्, तर्हि अज्ञातत्वरूपविषयत्वं नास्ति ब्रह्मणः, then ब्रह्म being an object of ignorance is not there. Therefore, अज्ञानाभावेन तन्निवृत्तिरूपकफलमपि नास्ति, as there is no ignorance of ब्रह्म,

ब्रह्म न विचारयितव्यम्, there is no need to do ब्रह्मविचार in order to remove ignorance.

अथाज्ञातं केनापि तर्हि तदुद्देशेन विचारः कर्तुं न शक्यते, if it is unknown it does not become the object of your desire to know, because you cannot choose to know ब्रह्म । A lot of other issues will also walk in because, if ब्रह्म does not become an object of your desire to know, then there is no need for विचार because there is no अधिकारी । Therefore शास्त्रं नारब्धव्यमिति, there is an argument.

उच्यते - अस्ति तावद्ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावं सर्वज्ञं सर्वशक्ति-समन्वितम् । ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयोऽर्थाः प्रतीयन्ते बृंहतेर्धातोर्थानुगमात् ।

भाष्यकार says, अस्ति तावद्ब्रह्म, ब्रह्म प्रसिद्धमेव, ब्रह्म is indeed known. आपाततप्रसिद्धि, a general knowledge is very important for pursuing anything, even for signing up for a course on Oracle or Java. Do you know Java? Without knowing Java how do you sign up for Java? If you know Java why do you sign up for Java? You have आपाततज्ञानम्, some idea about what is Java and so you sign up for the course. Similarly here also ब्रह्म प्रसिद्धमेवेति, भाष्यकार makes a very bold statement.

ब्रह्म प्रसिद्धमेव, because ब्रह्मशब्द is there in the language; you do not need to study वेदान्त for knowing the existence of the word ब्रह्म and its meaning. When you study संस्कृतभाषा,

you come across the धातु in the धातुपाठ, बृहि-वृद्धौ इति, in the sense of something big. Coming from this धातु, the word ब्रह्म is understood as something big. How big is ब्रह्म? Suppose from the same धातु, we make an adjective बृहत्, the word बृहत् will qualify an object, and then that object will determine the bigness of the word बृहत्, like even बृहदारण्यक, big forest, or a बृहदुत्पल, a big lily. When it qualifies a noun, the bigness of the word बृहत् is determined by the noun it qualifies, but whereas if you make a neuter noun ब्रह्म from the धातु, there is no संकोचक, there is nothing to restrict the meaning of bigness. Therefore ब्रह्म is unrestricted bigness, uninhibited bigness, and such ब्रह्म अस्ति, शब्दस्य लाभात्, the word being there in the language.

शास्त्रेऽपि, ब्रह्मशब्द is प्रसिद्धमेव, 'ब्रह्मविदाप्नोति परम्', 'ब्रह्मविद्वद्भैव भवति', 'सर्वं खल्विदं ब्रह्म', इत्यादि। ब्रह्मशब्द is used in the शास्त्र, never with any restricted meaning. माण्डूक्योपनिषत् reveals that 'भूतं भवद्भविष्यत्', what was before, what is now, what will be later, 'सर्वं ह्येतद्ब्रह्म', all that is here is ब्रह्म which means that ब्रह्म is limitlessness. Limitless cannot have any limitation to limit it, and संकोचकहेत्वभावात्, there being nothing to restrict the meaning of bigness, ब्रह्म is limitlessly big. ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य, when the word ब्रह्म is etymologically arrived at, नित्यशुद्धत्वादयोऽर्थाः प्रतीयन्ते, the meanings of नित्यशुद्ध, नित्यबुद्ध, नित्यमुक्त, etc become evident, बृंहतेर्धातोरर्थानुगमात्, in keeping with the meaning of the धातु, बृहि-वृद्धौ। ब्रह्म is limitless implies that it is एकम्, there is no second thing to cause any अशुद्धि, therefore it is नित्यशुद्धम्। ब्रह्म is नित्यबुद्धम् as limitless

cannot exclude me, a conscious being. A second thing not being there to cause bondage, it is नित्यमुक्तम्। You cannot become more free than limitless.

Therefore अस्ति तावद्ब्रह्म, there is such a ब्रह्म which is presented by the शास्त्र as सर्वकारणम्, the cause for all that is here and therefore it is सर्वज्ञम्, all knowledge and सर्वशक्तिम्, all power and शास्त्रादपि प्रसिद्धमेव ब्रह्म, ब्रह्म is well known in the शास्त्र। If it is known, then why should I know further? Because this आपाततज्ञानम्, general knowledge may be enough to create जिज्ञासा but not enough to destroy your ignorance. For आवरणनिवृत्ति, for removal of ignorance and error, अवगतिपर्यन्तं ज्ञानमपेक्षते, there must be total clarity.

सर्वस्यात्मत्वाच्च ब्रह्मास्तित्वप्रसिद्धिः। सर्वो ह्यात्मास्तित्वं प्रत्येति, न नाहमस्मीति। यदि हि नात्मास्तित्वप्रसिद्धिः स्यात्सर्वो लोको नाहमस्मीति प्रतीयात्। आत्मा च ब्रह्म।

Limitless ब्रह्म cannot be separate from आत्मा। भाष्यकार says सर्वस्यात्मत्वाच्च, being the आत्मा of all, ब्रह्मास्तित्वप्रसिद्धिः, the existence of ब्रह्म is evident. सर्वो हि, everyone, आत्मास्तित्वं प्रत्येति, recognises the existence of oneself. न नाहमस्मीति, nobody says, 'I do not exist'. भाष्यकार points out the same through व्यतिरेक also. यदि हि, suppose न आत्मास्तित्वप्रसिद्धिः स्यात्, if the existence of the self is not known, not evident, सर्वो लोकः नाहमस्मीति प्रतीयात्, all people will recognise themselves as 'I do not exist'. How will they recognise that they are non-

existent? Unless they are existent they cannot recognise. Therefore, नाहमस्मीति one cannot say.

There was a man who was told by an astrologer that he would die at a particular time on a particular day. He was a believer of astrology and so when the day and time came, he lay on his bed and closed his eyes. Somebody came and called out his name but the man remained silent because he was supposed to be dead and the dead do not respond. Despite repeated calling, the man remained silent until he could no longer take it. He shot out 'Don't you know I am dead?' and then closed his eyes. This is called व्याघातदोष, self-contradiction. So, the man was very much there, नाहमस्मीति न प्रतीयात्।

भाष्यकार says, in the sentence 'अहमस्मि, I am', the 'I' refers to आत्मा। ब्रह्म being limitless, naturally it cannot be separate from आत्मा, therefore अभेदत्वम् is प्राप्तम् by just looking at the root meaning of the word ब्रह्म। शास्त्र itself presents the अभेदत्वम् through many महावाक्यs like 'अयमात्मा ब्रह्म' (मा.उप.२). आत्मा च ब्रह्म, आत्मा is ब्रह्म, is a very important statement. There is no ब्रह्म without being आत्मा। Therefore अहं ब्रह्म is a fact which I have to know. आत्मा is not a matter for doubt as to whether it is there or not because अहमस्मीति आत्मा is प्रसिद्ध। But अयमात्मा जगत्कारणं ब्रह्म, जगत्सर्वं यद्ब्रह्म तद्ब्रह्म अहमस्मीति that विशेषज्ञानम्, which alone can knock off the आवरण, ignorance and error is not there and therefore ब्रह्म जिज्ञासितव्यम्, ब्रह्म should be the object of your desire to know, आपाततज्ञानम् being only a basis for the enquiry.

यदि तर्हि लोके ब्रह्मात्मत्वेन प्रसिद्धमस्ति ततो ज्ञातमेवेत्यजिज्ञास्यत्वं पुनरापन्नम् ।

यदि तर्हि लोके, if in the world, ब्रह्म आत्मत्वेन प्रसिद्धमस्ति, ब्रह्म is evident as आत्मा, oneself, ततो ब्रह्म ज्ञातमेव, then ब्रह्म is known and therefore, अजिज्ञास्यत्वं पुनरापन्नम्, the situation once again is that ब्रह्मणो जिज्ञास्यत्वं नास्ति, ब्रह्म will not be the object of desire for you to know. भाष्यकार replies -

न । तद्विशेषं प्रति विप्रतिपत्तेः ।

लोके ब्रह्म आत्मत्वेन प्रसिद्धमिति, that ब्रह्म is understood as आत्मा, is not true, because तद्विशेषं प्रति, with reference to its विशेष, ब्रह्मात्मैक्यं प्रति, that it is one with आत्मा, there is विप्रतिपत्ति, error. भाष्यकार says विप्रतिपत्ति about आत्मा is endless and there are people who are committed to their own conclusions about आत्मा, and about the reality.

This is a very interesting argument of भाष्यकार । If आत्मा being ब्रह्म is known for good by all, then there will be no विप्रतिपत्ति possible. But आत्मा is a sitting duck for विप्रतिपत्ति; there are different conclusions about आत्मा which indicate that there is no विशेषज्ञानम् of आत्मा being ब्रह्म । That shows आत्मा is subject to सामान्यज्ञानम् and विशेषज्ञानम् । But how can one undivided whole be subject to सामान्यज्ञानम् and विशेषज्ञानम्? आत्मा is not subject to any division, but because people have a problem of not understanding आत्मा as it is, there is सामान्यज्ञानम् and विशेषज्ञानम् । अहमस्मीति आत्मा being प्रसिद्ध

is सामान्यज्ञानम् and आत्मा is 'एकमेवाद्वितीयं ब्रह्म' is विशेषज्ञानम् which is not प्रसिद्धम् । Therefore there are विप्रतिपत्तयः, different contentions about the same आत्मा, set up by अविद्या ।

अहमस्मि is self-evident. 'I am a जीव', 'I am the body', 'I am a mortal', 'I am subject to sorrow', etc is my conclusion. Suppose a person thinks of himself in a particular way, it is subjective. If he makes a philosophy out of it and takes a few more people along with him, he becomes the author of a new सम्प्रदाय । This is how schools of thought come into existence, and each have their own contentions. They have no standing against truth, because truth cannot lend itself to different perceptions. ज्ञानम् is वस्तुतन्त्रम्, it is as true as what is. Therefore 'अयमात्मा ब्रह्म' alone can give one the पुरुषार्थ of मोक्ष, otherwise there is no पुरुषार्थ । The different contentions cannot be resolved without enquiry, and therefore भाष्यकार presents them here to establish the need for विचार and he dismisses all of them that are opposed to सिद्धान्त in the second chapter of ब्रह्मसूत्रम् ।

भाष्यकार first talks about different groups of चार्वाकs and बौद्धs, who are वेदबाह्यs or नास्तिकs. When you say someone is an आस्तिक, the आस्तिकत्वम् has nothing to do with belief in ईश्वर, आस्तिकत्वम् is only with reference to वेदप्रमाणम्, if one accepts वेद as प्रमाणम्, he is an आस्तिक, otherwise he is a नास्तिक ।

देहमात्रं चैतन्यविशिष्टमात्मेति प्राकृता जना लौकायतिकाश्च प्रतिपन्नाः ।
इन्द्रियाण्येव चेतनान्यात्मेत्यपरे । मन इत्यन्ये ।

प्राकृतस are just simple empiricists, who are शास्त्रहीनाः, who do not believe in शास्त्र । They are also called चार्वाकs or mechanical materialists, whose outlook is evident from the verse यावज्जीवेत्सुखं जीवेदृणं कृत्वा घृतं पिबेत् । भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥ As long as you live, live happily, drink ghee, meaning enjoy life, even if you have to borrow money for it; once the body becomes ashes, where is the question of its coming back? The चार्वाकs, also called लौकायतिकs, चैतन्यविशिष्टं देहमात्रमात्मेति मन्यन्ते, they conclude that the body which is qualified by consciousness, an epi phenomenon, is आत्मा ।

There is another चार्वाक who says that इन्द्रियाण्येव आत्मेति, senses alone constitute आत्मा । The basis for his conclusion is that one is able to look at the body and touch the body and therefore the body cannot be आत्मा । On the other hand, the body is objectified by the senses, therefore senses are आत्मा । When eyes are blind, I say, 'अन्धोऽहम् I am blind'; when ears are deaf, I say, 'बधिरोऽहम् I am deaf', इति अनुभव, is there. Therefore the senses, which are चेतनानि, conscious entities, are आत्मा ।

Yet another type of चार्वाकs say that मन आत्मा इति, mind is आत्मा because, without the mind, the senses cannot function. Therefore, you simply go by your सङ्कल्प, fancy and do whatever you want, there is nothing else, इति । Mind is also part of this देह, because when the देह and इन्द्रियs die, the mind also dies. Therefore, mind is also an

epi phenomenon; it is part of the देहेन्द्रियसंघात and there is no आत्मा other than देहेन्द्रियमनांसि ।

विज्ञानमात्रं क्षणिकमित्येके । शून्यमित्यपरे ।

Then starts the philosophy of the बौद्धs who are also नास्तिकs. The क्षणिकविज्ञानवादी's thinking is विज्ञानमात्रं क्षणिकम्, आत्मा is क्षणिकविज्ञानम्, a continuous flow of flickers of consciousness. For him, मोक्ष or निर्वाण is gaining the knowledge that आत्मा is क्षणिकविज्ञानम् । क्षणिकविज्ञानवादीs are also called योगाचारs.

The शून्यवादी who is also a बौद्ध contends that between two momentary flickers of consciousness, what obtains is शून्यम्, which is आत्मा । शून्यवादीs are called माध्यमिकs and prominent among them was नागार्जुन, a great scholar.

भाष्यकार next talks about the आस्तिकs, people who accept शास्त्र as प्रमाणम् and then interpret the शास्त्र in their own way -

अस्ति देहादिव्यतिरिक्तः संसारी कर्ता भोक्तेत्यपरे ।

अपरे, others, the पूर्वमीमांसकs, वैशेषिकs and नैयायिकs, propound that देहेन्द्रियसंघाताद्यतिरिक्तः distinct from the body-mind-sense-complex, आत्मा अस्ति, there is आत्मा which survives death. This आत्मा is कर्ता-भोक्ता, and is a संसारी and being accountable for its कर्म, takes पुनर्जन्म according to the पुण्यपाप it earns. These are people who accept the शास्त्र which alone is the प्रमाणम् for saying देहादिव्यतिरिक्तात्मा अस्ति ।

भोक्तैव केवलं न कर्तेत्येके ।

आत्मा is only भोक्ता and not कर्ता इति सांख्यस look upon भोक्तृत्वम् as the धर्म of आत्मा । आत्मा is uninvolved in the creation and its भोक्तृत्वम् is very peculiar. The सांख्यस quote the श्रुति 'अनश्नन्नन्योऽभिचाकशीति', (मु.उप.३-१-१), and say that the real भोक्तृत्वम् is बुद्धिस्थम्, it is in the बुद्धि itself and is the cause for संसार । The आत्मा just अभिचाकशीति, witnesses everything and it is this असङ्गरूपभोक्तृत्वम् of आत्मा which one has to know. सांख्यस accept the existence of confusion which they call प्रकृतिपुरुषाविवेक । सांख्यस have no ईश्वर in their philosophy and it is प्रकृति, called प्रधान, made of the three गुणस, सत्त्व, रजस् and तमस्, which creates the जगत् independent of पुरुष, the आत्मा । When the world gets dissolved all the three गुणस remain in a state of equilibrium and when that state of equilibrium gets disturbed, creation starts. Why does it get disturbed? If it is स्वयम् disturbed, then what really causes it to get disturbed at a particular time? Why not before? Why is it not disturbed at all times इति all these questions arise.

अस्ति तद्व्यतिरिक्त ईश्वरः सर्वज्ञः सर्वशक्तिरिति केचित् ।

The योग philosophy improved the version of the सांख्यस and said अस्ति तद्व्यतिरिक्त ईश्वरः सर्वज्ञः सर्वशक्तिरिति । It is therefore called सेश्वरसांख्य, a सांख्य which accepts ईश्वर, who is different from भोक्ता आत्मा । It is ईश्वर who initiates the process of creation by disturbing the equilibrium in प्रधानम् । टीकाकार

says, निरतिशयत्वं गृहीत्वा, being not available for comparison and also taking into account the variegated nature of जगत्, ईश्वरः सर्वज्ञत्वादिसंपन्न इति योगिनो वदन्ति, ईश्वर is presented by the योगी as all-knowledge, all-power.

आत्मा सः भोक्तुरित्यपरे ।

भेदकोटिमुक्त्वा सिद्धान्तकोटिमाह, having presented all the contentions that involve differences, भाष्यकार now gives the view of the सिद्धान्ती who says that सः, सर्वज्ञः सर्वशक्तिः ईश्वरः, the all-knowledge, all-power ईश्वर, is भोक्तुर्जीवस्यात्मा स्वरूपः । In other words, the truth about आत्मा is that, essentially there is no difference between जीव and ईश्वर । This is प्रतिपत्ति, knowledge and everything else is विप्रतिपत्ति । आत्मा is not known as it is and therefore it is presented along with विप्रतिपत्ति to point out that there are contentions. Therefore, विप्रतिपत्तेर्भावात्, there being different contentions, प्रसिद्धमपि, ब्रह्म जिज्ञास्यमेव, ब्रह्म is to be desired to be known.

Any locus of superimposition that is इदन्तया गृह्यते, is evident to you as an object, is available for you to commit the mistake of taking it for something else, like you mistake a shell for silver. When you look into the object closely, silver प्रत्यय resolves into shell प्रत्यय । Only silver resolves, 'this' does not go away. Silver goes away in the wake of knowledge of shell, but 'this' continues and 'this' silver becomes 'this' shell. Therefore the प्रसिद्धि of आत्मा is the basis for committing mistake. If I am a self-conscious being,

either I know myself as I am, or I am a sitting duck for committing a mistake about myself, there is no way you can avoid a mistake. 'I am' is not a mistake, 'this is what I am' is the mistake, the resolution of that mistake takes place only in the wake of knowledge for which you require सम्यग्दर्शनम्।

अहमस्मीति आत्मा is self-evident, but स्वरूपेण न ज्ञातम्, सम्यग्दर्शनाभावात्, clear vision being not there, which is obvious from the many विप्रतिपत्तिः, contentions. भाष्यकार therefore leads to the उपसंहार, conclusion saying that प्रसिद्धमपि ब्रह्म जिज्ञास्यमेव, ब्रह्म is to be desired to be known since the knowledge is in the form of fulfilment of the परमपुरुषार्थ, मोक्ष, ज्ञानमेव मोक्षः।

एवं बहवो विप्रतिपन्ना युक्तिवाक्यतदाभाससमाश्रयाः सन्तः।

एवं बहवो विप्रतिपन्नाः सन्ति, thus there are many people who have wrong conclusions about the प्रसिद्धात्मा। Every individual is a mini-philosopher in that one has one's own idea about oneself and about the reality of the world which are topics of the शास्त्र and these conclusions are अविचारसिद्ध, due to lack of any विचार।

There are people like the प्राकृतः who, without having a प्रमाण to base their conclusions upon, have thought about this matter and then come to some conclusion which is दुर्विचारसिद्ध, the result of improper enquiry. There are also people who accept शास्त्रप्रमाणम् but still commit mistakes,

सम्यग्दर्शनाभावात्, due to lack of clarity, सद्गुरुर्भावात् not having a proper teacher.^{५१} Therefore शास्त्र itself not being properly understood, बहवो विप्रतिपन्नाः सन्ति, there are many contentions, each one having its own basis.

For a नास्तिक, the basis is युक्ति, reasoning. It is really युक्त्याभास, a semblance of reasoning, the reasoning being unreasonable because he gives an argument which विचारं न सहते, cannot stand scrutiny. A reasoning which gets sublated on enquiry is called युक्त्याभास। The आस्तिकs who oppose सिद्धान्त usually quote a श्रुतिवाक्य but quote it out of context, therefore making it a वाक्याभास as it is not the final meaning. For e.g, he will quote the तैत्तिरीयवाक्य - 'अन्नं ब्रह्मेति व्यजानात्, अन्नाद्धयेव खल्विमानि भूतानि जायन्ते, अन्नेन जातानि जीवन्ति, अन्नं प्रयन्त्यभिसंविशन्तीति' and say अन्नम् is ब्रह्म, because everyone is born of food, is sustained by food and goes back to food. अन्नं ब्रह्म is a श्रुतिवाक्य which cannot be disputed, but it is a statement which is in a way negated by other statements in the same chapter of the उपनिषत् which very beautifully and thoroughly reveals the nature of the वस्तु, unfolding the vision that all that is here is ब्रह्म but ब्रह्म is free from all that is here. The वाक्य 'अन्नं ब्रह्म' is negated by शास्त्र itself which says अन्नम् is ब्रह्म but ब्रह्म is not अन्नम्।

In the विप्रतिपत्तिs, various contentions, the सिद्धान्तीs are युक्तिवाक्याश्रिताः, they establish जीवेश्वरैक्यम् through वाक्यs like

^{५१} आचार्यवान्पुरुषो वेद (छा.उप.६-१४-२)

‘तत्त्वमसि’ using युक्ति for explaining the वाक्यs which have अबाधितार्थबोधकत्वम्, the power to give rise to knowledge that cannot be negated by any other means of knowledge. When they say जीवो ब्रह्मैव, जीव is ब्रह्म, आत्मत्वात्, being आत्मा, ब्रह्मवत्, like ब्रह्म, there is no example for that because limitless does not have a second thing. There is also no internal negation or contradiction because a श्रुति can be negated only by another श्रुति and cannot contradict itself; if it does, it is a thing to be properly understood. That is where मीमांसा is required for reconciling any seeming contradiction because what is concluded by the श्रुति is अबाधित, it cannot be dismissed by other means of knowledge.

टीकाकार says in other विप्रतिपत्तिs, there is only युक्त्याभास, a semblance of reasoning, or वाक्याभास, a semblance of श्रुति support to get the meaning they want out of it. When they say देह, इन्द्रिय, etc are आत्मा, their argument is, अहंप्रत्ययगोचरत्वात्, there is अस्मत्प्रत्यय, I-cognition in them, whereas in a pot, etc I do not have अस्मत्प्रत्यय । When I say, ‘I am fat’, it does not refer to anything else, except this physical body. Therefore देह, इन्द्रिय, etc are आत्मा इति । This is an example for युक्त्याभास ।

The वाक्याभासs given in support of various contentions are mentioned by टीकाकार । For example, an आस्तिक will quote ‘स वा एष पुरुषोऽन्नरसमयः’ (तै.उप.२-९-२), and say that the word पुरुष means आत्मा, who is अन्नरसमय, अन्नरसविकार, a modification of food eaten by the parents and by oneself. Therefore one

can point out to the physical body as आत्मा । Similarly, there are श्रुतिस available^{४९} to argue for इन्द्रियस, etc to be आत्मा । In बृहदारण्यकोपनिषत्, there is a dialogue between प्राण and इन्द्रियस, where 'चक्षुरादयः ते ह वाचमूचुः' (बृ.उप.१-३-२) इति, the इन्द्रियस spoke to the वागिन्द्रिय, organ of speech. Therefore, the इन्द्रियसमूह is a collective आत्मा इति there is a वाक्याभास । The same श्रुति says, 'मनः उवाच', (बृ.उप.४-४-२२) and therefore mind is आत्मा इति that is another वाक्याभास । Those who argue that आत्मा is कर्ता, doer, आत्मा is बोद्धा, knower, quote प्रश्नोपनिषद्वाक्य 'कर्ता बोद्धा' (४-१) । For सांख्य, the मुण्डकश्रुति 'अनश्नन्नन्योऽभिचाकशीति', (३-१-१) points out that आत्मा is only असङ्गरूपभोक्ता, not कर्ता । For सेश्वरसांख्य, one who accepts ईश्वर, the sentence 'आत्मानमन्तरो यमयति' gives support.

असत् also is presented as आत्मा because श्रुति says, 'असदेवेदमग्र आसीत्', (छा.उप.२-१३-१) असत् alone was there before the creation. असत् means unmanifest, but the असद्वादी can quote this श्रुति to prove his point. He does not need शास्त्र, because he is वेदबाह्य, he does not accept वेदप्रमाणम् । But he can use this sentence in an argument. Even though it is futile to engage ourselves in a dialogue with these people, it becomes necessary because one has to see the fallacies in their arguments using युक्तिवाक्याभासस and dismiss them so that one's vision is clear.

^{४९} इन्द्रियसंवादे चक्षुरादयः 'ते ह वाचमूचुः' (बृ.उप.१-३-२), 'मन उवाच' 'योऽयं विज्ञानमयः' (बृ.उप.४-४-२२), 'असदेवेदमग्र आसीत्' (छा.उप.२-१३-१), 'कर्ता बोद्धा' (प्र.उप.४-९), 'अनश्नन् अन्यः' (मु.उप.३-१-१), 'आत्मानमन्तरो यमयति' (शत.ब्रा.१४-६-७-३०) इत्यादयः ।

टीकाकार refutes the contention of देहेन्द्रियादेरात्मत्वम् in one sentence saying, देहादिः, the body, senses, mind etc are अनात्मा, and not the self, भौतिकत्वात्, being born of सूक्ष्म and स्थूलभूतस and are therefore अचेतन । Therefore they cannot be चेतनात्मा । Another reason he ascribes is दृश्यत्वात्, all of them are objects of consciousness. Even आनन्दमय is not आत्मा, because it is subject to modifications of आनन्द namely प्रिय, मोद and प्रमोद which are वृत्तिविशेषः. In fact this has been discussed and dismissed in the आनन्दमयाधिकरणम्^{४१} of ब्रह्मसूत्रम् ।

Therefore भाष्यकार says, युक्तिवाक्यतदाभाससमाश्रयाः सन्तः, basing themselves upon a false reasoning and unintended statements of the शास्त्र, एवम् in the manner in which it is pointed out, बहवो विप्रतिपन्नाः सन्ति, there are many people having different contentions.

ननु सन्तु विप्रतिपत्तयः, let there be different contentions. तथापि, even then, यस्य यन्मते श्रद्धा तदाश्रयणात्, by following a particular belief system with श्रद्धा, तस्य स्वार्थः सेत्स्यति, one will get what he wants to accomplish । किं ब्रह्मविचारारम्भेण? Why do you start ब्रह्मविचार? भाष्यकार dismisses this objection in his next sentence.

A belief can be above reason, it cannot be against reason. Against reason means it is irrational, it cannot be believed and therefore one will not get मोक्ष by holding on to them.

^{४१} From सूत्र १-१-१२ to १-१-१९

All of them are against reason and will fall apart in the wake of enquiry. You are already free, you do not become free in time. If you are already free, it is an entirely different thing altogether, it is a matter for knowing. There is no accommodation here. One plus one is two, what is there to accommodate?

तत्राविचार्य यत्किञ्चित्प्रतिपद्यमानो निःश्रेयसात्प्रतिहन्येतानर्थञ्चियात् ।

तत्र, with respect to the various contentions, अविचार्य, without conducting a valid enquiry, यत्किञ्चित्प्रतिपद्यमानः, a person holding onto something, निःश्रेयसात्प्रतिहन्येत, would only move away from निःश्रेयस् । अनर्थं च इयात्, he will get अनर्थ, what he does not want. भाष्यकार, knowing that the word मोक्ष can be commented upon by people differently, uses the word निःश्रेयस् instead, as it stands for what is absolutely good for all at all times and places.

I am a self-conscious human being and there is no acceptability of myself because the self is small and insignificant as I know it. If I think, 'I am big', all I need to know is to google and discover that our planet earth is insignificantly small when compared to Jupiter while even our sun is not even a pixel when compared to a star like ज्येष्ठानक्षत्र, Antares. The more I know about the vastness of our universe my smallness becomes bigger. And of course there are people in my own life who constantly keep putting me down, and thus I have enough reasons to see myself as small

and insignificant. Therefore I cannot accept myself. The struggle to achieve acceptability of self is innate in a self-conscious being and is in fact a spiritual problem, the original problem of every human being. वेदान्त says that there is nothing bigger than the self, ब्रह्म and it also says that there is nothing other than the self. My job is to see it, there is nothing to contend and therefore टीकाकार says, ब्रह्मात्मैक्यज्ञानादेव मुक्तिः, you have to see yourself as the whole, nothing else is acceptable; this is the वस्तुगतिः, the final end, the truth. There is no other मोक्ष, no alternative available; different paths to मोक्ष do not exist.

ज्ञानादेव मोक्षः is not fanaticism. Knowledge does not take place without appropriate means of knowledge being employed and therefore in means of knowledge also there is no choice. In a given situation, the appropriate means of knowledge becomes evident. Knowledge is as true as the object, it is not open to option. Therefore only the knowledge that I am the whole will free me from the sense of insecurity and insignificance that I have.

If you take to any other मत, like आत्मा देहः इति, देह being अनित्य and one among the many, there is मोक्षासिद्धि, there is no मोक्ष । टीकाकार quotes a वाक्य which says 'यः अन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते', the one who wrongly takes आत्मा to be other than पूर्ण ब्रह्म, he is आत्मापहारी, and therefore, सर्वेषां मुमुक्षूणाम्, for all those whose पुरुषार्थ is मोक्ष, निश्चेयसफलाय वेदान्तविचारः कर्तव्यः, वेदान्तविचार is not open for option.

भाष्यकार therefore concludes –

तस्माद्ब्रह्मजिज्ञासोपन्यासमुखेन वेदान्तवाक्यमीमांसा तदविरोधि-
तर्कोपकरणा निःश्रेयसप्रयोजना प्रस्तूयते ॥ १-१-१ ॥

तस्माद्, therefore, ब्रह्मजिज्ञासोपन्यासमुखेन, ब्रह्मजिज्ञासोपन्यासद्वारेण, because there is desire to know ब्रह्म, वेदान्तवाक्यमीमांसा प्रस्तूयते, आरभ्यते, a मीमांसा, which is imbued with reverence because ईश्वर is involved in it, is begun. And, in order to fulfil the desire to know ब्रह्म, ब्रह्मविचारः कर्तव्यः, विचार is to be undertaken and it is pursued अवगतिपर्यन्तम्, until knowledge takes place.

Not only वेदान्तवाक्यमीमांसा प्रस्तूयते, but in the second chapter known as अविरोधाध्याय, different contentions are taken up and dismissed. The dismissal of these contentions is meant to make one's understanding of वेदान्त more and more clear. So, what kind of मीमांसा is it? तदविरोधितर्कोपकरणा मीमांसा, an enquiry aided by reasoning that is not opposed to the vision of वेदान्त, that is जीवेश्वरैक्यम्। We are not creating a system of तर्क, that becomes another school of thought. We follow the तर्क that is used in physics, chemistry, mathematics, in all disciplines of knowledge, where there are certain accepted paradigms. Our तर्क is based upon ईश्वरसृष्टि, वस्तुगति। तर्क is necessary because assimilation of शास्त्र takes place only through तर्क। One has to understand a given section or sentence in keeping with what was said before, what is going to be said later, and that is all तर्कमीमांसा, rational

analysis. Also, what is said by other people is also considered and the fallacies in their arguments are seen.

And the प्रयोजन, purpose of this तर्कोपकरणा मीमांसा, a rational and reverential analysis of the वेदान्तवाक्यs is निःश्रेयस्, मोक्ष इति भाष्यकार concludes the first सूत्र। All objections to the शास्त्रारम्भ having been answered, what is to be done now by a ब्रह्मजिज्ञासु who has the required qualifications to fulfil the desire is to do ब्रह्मविचार through शास्त्रप्रमाणम् and therefore, this वेदान्तवाक्यमीमांसा प्रस्तूयते, is begun now.

॥ अथ जन्माद्यधिकरणम् ॥

अथ, यथोक्तसाधनसम्पत्त्यनन्तरम्, after gaining the wealth of साधनचतुष्टय, अतः, there being no other means to achieve मोक्षपुरुषार्थ which is in the form of ब्रह्मात्मैक्यज्ञानम्, ब्रह्मविचारः कर्तव्यः इति, we have seen in the first अधिकरणम्। किंलक्षणं ब्रह्म, what is that ब्रह्म इति, विद्यारण्य introduces the topic of the second अधिकरणम्, presenting the कोटिद्वयम्, ब्रह्मणो लक्षणमस्ति न वा, with the argument of the पूर्वपक्ष in the first verse and the सिद्धान्त in the second -

लक्षणं ब्रह्मणो नास्ति किं वास्ति नहि विद्यते ।

जन्मादेरन्यनिष्ठत्वात्सत्यादेश्चाप्रसिद्धितः ॥ १ ॥

ब्रह्मनिष्ठं कारणत्वं स्याल्लक्ष्म स्त्रग्भुजङ्गवत् ।

लौकिकानीव सत्यादीन्यखण्डं लक्षयन्ति हि ॥ २ ॥

लक्ष्यते अनेन इति लक्षणम्, that by which something is revealed is लक्षणम्। ब्रह्मणो लक्षणमस्ति किम्, is there a लक्षण for ब्रह्म, किं वा नास्ति, or is there not? पूर्वपक्ष is लक्षणं न विद्यते, जन्मादेरन्यनिष्ठत्वात्, the birth, sustenance and resolution of the जगत्, having a cause which is other than ब्रह्म। The cause can be the प्रधानम् of the सांख्यs; it can be the परमाणुs, particles as propounded by the न्यायवैशेषिकs; it can be an ईश्वर who is other than the जगत् according to the philosophy of the योगीs or it can be शून्य as advocated by the बौद्धs. Therefore, जन्मादेरन्यकारणत्वात्, जन्मादि existing in some other cause, but not in ब्रह्म, लक्षणं न विद्यते ब्रह्मणः।

There are two लक्षणs, तटस्थलक्षणम् and स्वरूपलक्षणम्। तद्विन्नत्वे सति तद्वोधकत्वम् is the definition of तटस्थलक्षणम्। Even though it is other than the object to be revealed, it is able to reveal the object just like an umbrella is able to identify the person who holds it. Umbrella is not part of the person and yet when someone asks, 'Who is देवदत्त'?, he is pointed out as the one holding an umbrella. Umbrella has got the capacity to distinguish देवदत्त from other persons. यावत् लक्ष्यकालमनवस्थितत्वेपि व्यावर्तकत्वं तटस्थम्, even though it does not stay with the लक्ष्य always, for the time being it is able to make you recognise the object from other objects. This is called तटस्थलक्षणम्। तटस्थलक्षणम् is possible only if ब्रह्म is the cause of the जगत् but that is not the case and therefore the पूर्वपक्ष is, ब्रह्मणो तटस्थलक्षणं नास्ति।

स्वरूपलक्षणम् is the nature of the very object you are defining. स्वरूपं सद्यवर्तकत्वम् is स्वरूपलक्षणम्, being a part of वस्तुस्वरूप it is able to distinguish the वस्तु from everything else, यथा पृथिव्याः पृथिवीत्वम्, like the earthness of the earth, or potness of the pot. If you say सत्यम् is ब्रह्मणः स्वरूपलक्षणम्, it is unacceptable because the type of सत्यम् that you are talking about is अप्रसिद्धम्; therefore it cannot be its स्वरूपम्। स्वरूपं चेत्, if सत्यम् is ब्रह्मणः स्वरूपम्, it must be प्रसिद्धम्, the सत्यत्वम् must be available for me to see but that is not the case. Therefore, सत्यादेशाप्रसिद्धितः, सत्यम्, ज्ञानम् and अनन्तम् being अप्रसिद्धम्, ब्रह्मणो लक्षणं नास्ति, ब्रह्मजिज्ञासा is useless and ब्रह्मज्ञानेन मोक्षः is only a pipe-dream इति विद्यारण्य presents the पूर्वपक्ष in the first verse.

कारणत्वं ब्रह्मनिष्ठम्, the causal status of this entire जगत् exists in ब्रह्म, answers the सिद्धान्ती, because, both तटस्थलक्षणम् and स्वरूपलक्षणम् are there. It is not a matter for प्रत्यक्ष or अनुमान but it is शास्त्रैकवेद्यम्, the जगत्कारणत्वम् of ब्रह्म is established by the शास्त्रवाक्य, 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति तद्ब्रह्मेति' (तै. उप. ३-१-१). The source of anything that is born is called उपादानम्, which is named अपादानम्^{४४} in पाणिनिव्याकरण and it is defined by पाणिनि as ध्रुवम्^{४५}. That ध्रुवम् is उपादानभूतं ब्रह्म and in the language the word ध्रुवम् means changeless, नित्यम्। To indicate अपादानम् पञ्चमी विभक्ति is used^{४६}. By using यतः^{४७}, in the sense of पञ्चमी, the कारणत्वम् of ब्रह्म is श्रुत्या दर्शितम्, revealed by the श्रुति herself.

The तैत्तिरीयवाक्य reveals the तटस्थलक्षणम् of ब्रह्म, because भिन्नत्वे सति, even though the जगत् is different from ब्रह्म, it does not exist without being ब्रह्म, and therefore स्रग्भुजङ्गवत्, just as I can use the भुजङ्ग, snake, to point out the स्रक्, garland, I can use the जगत् as तटस्थलक्षणम् for pointing out ब्रह्म। If you see a snake on a garland, the snake becomes the लक्षण for the garland and in order to point out to the garland, I have to use what you see. You see snake and I can use it, because the अस्तित्वम् of the snake is the अस्तित्वम् of the garland.

^{४४} जनि कर्तुः प्रकृतिः (पा.सू.१-४-३०)

^{४५} ध्रुवमपाये अपादानम् (पा.सू.१-४-२४) अपायः विशेषः तस्मिन् साध्ये ध्रुवमवधिभूतं कारकमपादानं स्यात्।

^{४६} अपादाने पञ्चमी (पा.सू.२-३-२८) अपादाने पञ्चमी स्यात्।

^{४७} पञ्चम्यास्तसिल् (पा.सू.५-३-७) पञ्चम्यन्तेभ्यः किमादिभ्यः तसिल् वा स्यात्।

Therefore I can use the snake to point out the garland. Similarly I can use the जगत् as तटस्थलक्षणम् for pointing out ब्रह्म because जगदस्तीति उपलभ्यते, the जगत् exists, and its very existence reveals its cause, ब्रह्म । Therefore स्रग्भुजङ्गवत् जगतः तटस्थलक्षणमस्ति, जगत् becomes लक्षण, for ब्रह्म । There is no need to negate the जगत् as there is only ब्रह्म, just as you do not have to negate the snake to see the garland because what is there is only garland. The कल्पितवस्तु becomes the लक्षणम् for the वस्तु; since you see the जगत्, जगत् becomes लक्ष्म, the लक्षणम् for वस्तु ।

A person can be referred to by different people as son, father, husband, boss, and so on from different standpoints. He is still one and the same person, and these different words become लक्षणस for him. लौकिकानीव, लौकिकपदानीव, just as different words are used to refer to the same person, सत्यादयः शब्दाः, the words सत्यम्, ज्ञानम्, अनन्तम्, अखण्डम्, etc ब्रह्म लक्षयन्ति, become लक्षणस for ब्रह्म । The contention that the words सत्यम्, etc are not प्रसिद्ध, is not tenable because the meaning of सत्यम् is प्रसिद्धमेव, यद्यदस्तीत्युपलभ्यते तत्सत्यम्, whatever exists is सत्यम्; but the देशकालाद्यवच्छिन्नत्वम्, being limited by देशकालवस्तु is negated by the श्रुति and therefore सत्यं ज्ञानमनन्तम्, are not to be taken as पदवाच्यस, the immediate meaning of the words but as पदलक्ष्यस, words revealing the स्वरूप of ब्रह्म । सत्यादयः भागपरित्यागेन, स्वार्थापरित्यागेन, लक्षणानि भवन्ति । Therefore ब्रह्मणः लक्षणमस्तीति सिद्धम् and this is established by the जन्माद्यधिकरणम्, इति this is a brilliant verse in वैयासिक्यन्यायमाला ।

टीकाकार introduces the भाष्य saying, प्रथमसूत्रेण शास्त्रारम्भमुपपाद्य, by the first सूत्र, ब्रह्मविचारः कर्तव्यः इति, having established the need to begin this शास्त्र, पूर्वोत्तराधिकरणयोः संगतिं वक्तुम्, in order to show the connection between this अधिकरणम् and the previous one, वृत्तं कीर्तयति, भाष्यकार recounts what has gone by -

ब्रह्म जिज्ञासितव्यमित्युक्तम्। किंलक्षणं पुनस्तद्ब्रह्मेत्यत आह
भगवान्सूत्रकारः -

जन्माद्यस्य यतः ॥ (१-१-२)

For a मुमुक्षु, ब्रह्म जिज्ञासितव्यम्, ब्रह्म should be desired to be known and ब्रह्मज्ञानाय वेदान्तविचारः कर्तव्यः, a reverential enquiry of the वेदान्तशास्त्रम् is to be done, इति it was told. In order to know any वस्तु, the लक्षण, definition and the प्रमाण, means of knowledge through which the वस्तु is known are to be looked into. The प्रमाण to know ब्रह्म is the श्रुति which unfolds the वस्तु and श्रुतिमतस्तर्क, a reasoning that is acceptable to शास्त्र in assimilating what the शास्त्र unfolds. Your eyes, ears, etc have nothing to do with that. This is the beauty of शास्त्रप्रमाणम् - the श्रुति has to unfold itself and I have to just let the श्रुतिवाक्यः transpire their meaning in my head. This is what I should do and this is very different. And if I have to do विचार, ब्रह्मलक्षणम् has to be told. What kind of ब्रह्म is it? If you say it is जगत्कारणम्, how is it जगत्कारणम्? Is ब्रह्म चेतनम्, sentient or जडम्, insentient? If it is चेतनम्, how can चेतनम् produce a जगत् that is जडम्? If ब्रह्म is अचेतनम्,

how did conscious beings come from अचेतनं ब्रह्म? Therefore once लक्षणम् for ब्रह्म is given, then it is open for discussion. So, किंलक्षणं ब्रह्म इति first there is an आक्षेप, नास्त्येव लक्षणम्, there is no लक्षणम् for your ब्रह्म इति । आक्षेपेण अस्योत्थानात् it is called आक्षेपसंगतिः, a संगति, connection through objection. ब्रह्मज्ञानेन मोक्षः इति the फलम् that was established for the previous सूत्र is the same for this सूत्र also. Then only आक्षेपसंगतिः is possible.

श्रुतिसंगति is the वाक्य 'यतो वा इमानि भूतानि जायन्ते...' that is the विषय for this सूत्र । अध्यायसंगति is समन्वय because this सूत्र also is committed to show the शास्त्रसमन्वय in ब्रह्मात्मैक्यम् । The entire first पाद here is discussing स्पष्टब्रह्मलिंगवाक्यs, sentences that have no ambiguity in referring to ब्रह्म, like 'सत्यं ज्ञानमनन्तं ब्रह्म' । If स्पष्टब्रह्मलिंग is there, you cannot give any other meaning for the वाक्य । In this सूत्र, the वाक्य that is analysed is 'यतो वा इमानि भूतानि जायन्ते..' which is a स्पष्टब्रह्मलिंगवाक्य and therefore there is पादसंगति । अधिकरणसंगति is what we have just seen, that is, the आक्षेपसंगति । The first four अधिकरणs consist of only one सूत्र each, therefore we do not need a separate सूत्रसंगति । The first four सूत्रs cover the entire शास्त्र । They are therefore very important सूत्रs, each of them having the luxury of being a single अधिकरणम् ।

Being an अधिकरण, its विषय is the तैत्तिरीयवाक्य 'यतो वा इमानि भूतानि जायन्ते'. The विशय, doubt is whether it talks about ब्रह्मलक्षणम् or not. The reason for doubt is that ब्रह्म is चेतनकारणम् and जगत् is अचेतनकार्यम्, and therefore how can there be any connection between ब्रह्म and जगत्? This is the

पूर्वपक्षी who says that the तैत्तिरीयवाक्य does not talk about ब्रह्मलक्षणम्। The फलम् is मुक्त्यसिद्धिः। ब्रह्म is not जगत्कारणम्, therefore ब्रह्म is not everything and one cannot say, 'I am everything'. Therefore, ब्रह्मज्ञानेन there is no मोक्ष, लक्षणाभावात् इति, this is the पूर्वपक्ष। सिद्धान्ते मोक्षसिद्धिः, the सिद्धान्त is that, there being लक्षणम् for ब्रह्म, मोक्षः is tenable.

In जिज्ञासाधिकरणम् it is already established that मोक्ष is the फलम् of ब्रह्मविचार। This अधिकरणम् does not have any other purpose other than answering the आक्षेप based on the previous अधिकरणम्। When an objection raised against a previous अधिकरणम् is answered, whatever is previously established stays; still the टीकाकार mentions the फलम् for the sake of clarity.

सिद्धान्ती says that the तैत्तिरीयवाक्य does talk about ब्रह्मलक्षणम्। ब्रह्म is both निमित्तकारणम् and उपादानकारणम्। But how can it be, argues the पूर्वपक्षी; दृष्टान्ताभावात्, there being no दृष्टान्त, illustration for it, it is not possible. We say, there is the दृष्टान्त, सुखादिवत्। You experience happiness in dream where you are the maker and the material. Therefore जगत्कारणं ब्रह्म अस्ति श्रुतत्वात्, ब्रह्म being the cause of the जगत् is established by श्रुति alone and श्रुति is not created by a पुरुष, it is not पौरुषेयम्। If it is made by पुरुष, then it becomes a speculation like philosophy, because पुरुषबुद्धि has limitations and it can speculate. Here it is निर्दोषप्रमाणम्, it is not पुरुषबुद्धिप्राप्तविषय। निर्दोष means there is neither internal contradiction, nor is there external contradiction. श्रुति does not contradict

itself, which means that there is no internal contradiction. No other प्रमाण is hurt by what श्रुति says and so there is no external contradiction. Then what श्रुति says is ज्ञानम् and that ज्ञानम् stays; it cannot be touched.

Therefore, भाष्यकार says, भगवान्सूत्रकारः आह । He calls सूत्रकार as भगवान्, because मीमांसा itself is a पूजितविचारः । He gives the status of भगवान् to सूत्रकारः । जन्माद्यस्य यतः is a brilliant सूत्र । The word ब्रह्म does not repeat itself anymore in the whole ब्रह्मसूत्रम् । Wherever necessary, it comes down as अनुवृत्ति ।

जन्मोत्पत्तिरादिरस्येति तद्गुणसंविज्ञानो बहुव्रीहिः । जन्मस्थितिभङ्गं समासार्थः ।

अस्य दृष्टिगोचरस्य इदं प्रत्ययविषयस्य जगतः, for this world which is an object of इदंप्रत्यय, 'this' cognition, consisting of both दृष्ट and अदृष्ट, seen and unseen, जन्मादि^{५८}, जन्म, etc., in other words, सृष्टिस्थितिभङ्ग, creation, sustenance and resolution, यतः, यस्मात्कारणाद्भवति, is because of which cause, तद्ब्रह्म ।

यच्छब्द is taken from the तैत्तिरीयवाक्य 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति' (३-१-१), and ब्रह्म is referred by the words यतः, meaning यस्मात्, that from out of which the जगत् is created, येन, that by which it is sustained and यस्मिन्, unto which it resolves. The तसिल्-प्रत्यय in यतः indicates that you cannot commit any

^{५८} जन्म आदिः यस्य जन्मादि, बहुव्रीहि ।

mistake about its meaning. That is the beauty of the सूत्र, it is short and it does not leave anything to be desired. जन्माद्यस्य यतः, अस्य जगतः जन्मादि यतः यस्मात्कारणाद्भवति तद्विजिज्ञासस्व, तद्ब्रूहेति, understand that to be ब्रह्म । It will automatically bring in the वाक्य 'आनन्दो ब्रूहेति व्यजानात्, आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति, आनन्दं प्रयन्त्यभिसंविशन्तीति' (तै.उप.३-६-१) and आनन्दम् is अनन्तम्, and अनन्तम् brings in 'सत्यं ज्ञानमनन्तम्', the स्वरूपलक्षणम् of ब्रह्म ।

भाष्यकार resolves the compound जन्मादि as a तद्गुणसंविज्ञानो^{४९} बहुव्रीहिः, a special type of बहुव्रीहिसमास in which whatever गुण, attribute is revealed by the words of the समास, is seen in the object denoted by the समास । जन्म आदिः यस्य समूहस्य; जन्म, उत्पत्ति, is at the beginning of which group, that is called जन्मादि । In other words, it means जन्म, स्थिति and भङ्ग, creation, sustenance and resolution.

In a बहुव्रीहि^{५०} compound, the meaning of the words within it qualify अन्यपद, a word outside the compound. For example the बहुव्रीहि compound चित्रगुः, resolved as चित्राः गावः यस्य सः, qualifies the person who has cows of different colours and different breeds. Similarly, जन्मादि^{४९} is a special बहुव्रीहि compound wherein तद्गुणसंविज्ञानम् is there. Even though जन्मादि is a बहुव्रीहि compound, it indicates a समाहारद्वन्द्व whereby

^{४९} तद्गुणसंविज्ञानं यस्मिन्, यस्य, तद्गुणसंविज्ञानः ।

^{५०} बहुव्रीहौ पदार्थाः सर्वे वाक्यार्थस्य अन्यपदार्थस्य विशेषणानि ।

^{४९} जन्म आदिः यस्य समूहस्य or जन्म आदिः येषाम् ।

the word जन्म brings in all the three – जन्म, स्थिति and भङ्ग । टीकाकार adds that it would be incomplete to say that ब्रह्म is the cause for जन्म alone as that would intuit the existence of a separate entity to take care of sustenance which would in turn imply that ब्रह्म is not सर्वकारणम् । Therefore जन्म, स्थिति and भङ्ग are indicated by the word जन्मादि in the सूत्र ।

जन्मनश्चादित्वं श्रुतिनिर्देशापेक्षं वस्तुवृत्तापेक्षञ्च । श्रुतिनिर्देशस्तावत् 'यतो वा इमानि भूतानि जायन्ते' (तै.उप.३-१) इत्यस्मिन्वाक्ये जन्म-स्थितिप्रलयानां क्रमदर्शनात् । वस्तुवृत्तमपि जन्मना लब्धसत्ताकस्य धर्मिणः स्थितिप्रलयसम्भवात् ।

Only with reference to a cycle there is जन्म, a new beginning. When this जगत् is अनादि, beginningless, how can you say जगत् has जन्म, इति? भाष्यकार explains this, saying that जन्मनश्चादित्वम्, the उत्पत्ति of the जगत् is श्रुतिनिर्देशापेक्षम्, centred on the श्रुतिवाक्य 'यतो वा इमानि भूतानि जायन्ते' and also वस्तुवृत्तापेक्षम्, on the fact that any वस्तु has got स्थिति and भङ्ग only after its creation, like a pot.

Quoting the तैत्तिरीयश्रुति, 'यतो वा इमानि भूतानि जायन्ते', implying जन्म, 'येन जातानि जीवन्ति', meaning स्थिति and 'यत्प्रयन्त्यभिसंविशन्ति', indicating प्रलय, भाष्यकार says that अस्मिन्वाक्ये, in this वाक्य, जन्मस्थितिप्रलयानां क्रमदर्शनात्, जन्मस्थितिप्रलयाः इति an order being seen, this श्रुतिवाक्य is the basis for the आदित्वम्, the उत्पत्ति of the जगत् । वस्तुवृत्तमपि, also the condition of any object in this creation is that, धर्मिणः, for a living being or an inert object, जन्मना लब्धसत्ताकस्य, which has gained existence by

birth, स्थितिप्रलयसम्भवात्, its स्थिति and प्रलय are seen as the natural eventuality.

अस्येति प्रत्यक्षादिसन्निधापितस्य धर्मिण इदमा निर्देशः ।

The word अस्य in the सूत्र is the षष्ठी विभक्ति of इदंशब्द । Generally इदंशब्द is used in the language to indicate what is in front of you. Here, what is referred to by the word इदम् is the जगत् । अहमिदमिति there are only two things, अहम् is me and इदम् will cover the whole जगत्, ब्रह्मलोकपर्यन्तम् upto ब्रह्मलोक । प्रत्यक्षादिसन्निधापितस्यास्य धर्मिणः, the जगत् that is existing in front of you and brought to perception by various means of knowledge like प्रत्यक्ष, अनुमान, etc including शब्द, इदमा निर्देशः is indicated by the word इदम् ।

The consistency with which the शास्त्र maintains इदमा निर्देशः, mention of the जगत् by the word 'this' is simply amazing. 'सर्वं खल्विदं ब्रह्म', (छा.उप.३-१४-१) 'ब्रह्म वा इदमग्र आसीत्' (बृ.उप.१-४-१०) 'सदेव सौम्य इदमग्र आसीत्' (छा.उप.६-२-१) 'आत्मा वा इदमेक एव अग्रे आसीत्' (ऐ.उप.१-१-१), 'ब्रह्मैव इदं सर्वम्' (बृ.उप.४-५-१, नृ.उ.ता.उप.७) 'आत्मैवेदं सर्वम्' (बृ.उप.४-४-६, छा.उप.७-२५-२) 'ईशावास्यमिदं सर्वम्' (ई.उप.१) 'पूर्णमदः पूर्णमिदम्' (बृ.उप.५-१-१) इति, there are endless वाक्यs where शास्त्र uses the word इदम् to refer to all that is here.

षष्ठी जन्मादिधर्मसम्बन्धार्था । यत इति कारणनिर्देशः ।

अस्य इति इदंशब्दस्य षष्ठी, the sixth case of इदंशब्द is used in the sense of शेषे, जन्मादिधर्मसम्बन्धार्था, indicating a सम्बन्ध, relationship,

that उत्पत्ति, स्थिति and प्रलय are for the जगत् इति । The meaning of यतः is understood from the previous सूत्र to be ब्रह्म by the technique of अनुवृत्ति which is a common feature in सूत्र literature. The word तद् is filled up to complete the sentence thus : यतः, that from which, the जन्म, स्थिति and भङ्ग of the जगत् takes place, तद्ब्रह्म, which was mentioned in the previous सूत्र as something to be enquired into.

The word यतः which is bodily lifted from the श्रुतिवाक्य, 'यतो वा इमानि भूतानि जायन्ते', is an indeclinable word ending with a तसिल्-प्रत्यय in पञ्चम्यर्थ indicating the उपादानकारणम्, that from which all these are born, sustained and resolved. लयकारणम् has to be the उपादानकारणम् only. जगत् being कार्य, it has no being independent of ब्रह्म । Therefore जगत् is मिथ्या, and कारणं ब्रह्म becomes सत्यम् । सत्यं ब्रह्म is चैतन्यात्मक being आनन्द, which is determined by वाक्यशेष, 'आनन्दो ब्रह्मेति व्यजानात्' इति and चैतन्यात्मकत्वाद्ब्रह्म निमित्तमपि भवति । Thus the word यतः in the सूत्र, 'जन्माद्यस्य यतः' points out the अभिन्ननिमित्तोपादानत्वम् of ब्रह्म and therefore भाष्यकार says, यत इति कारणनिर्देशः ।

अस्य जगतो नामरूपाभ्यां व्याकृतस्यानेककर्तृभोक्तृसंयुक्तस्य प्रतिनियत-
देशकालनिमित्तक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्म-
स्थितिभङ्गं यतः सर्वज्ञात्सर्वशक्तेः कारणाद्भवति तद्ब्रह्मेति वाक्यशेषः ।

भाष्यकार beautifully describes the जगत् referred to by the word 'अस्य' occurring in the सूत्र with a few adjectives and in the process reveals the सर्वज्ञत्वम् and सर्वशक्तिमत्वम्

of ब्रह्म। अस्य जगतः उत्पत्तिः स्थितिः भङ्गं च यस्मात्कारणाद्भवति, that कारणम् must be सर्वज्ञम्। Here अनुमान is अनुग्राहक। If this जगत् has come from ब्रह्म, that ब्रह्म must have everything necessary for bringing this world into being like सर्वज्ञत्वम्। इदं जगन्नामरूपात्मकम्, the nature of this जगत् is नामरूप, word and meaning, आकाश is word and meaning, काल is word and meaning, galaxy is word and meaning, everything else is word and meaning. If you look into the constituents of every one of them, again it is word and meaning. Every one word is reduced into so many words having meanings. If you pick one word out of them and look into it, it becomes more words and meanings. It is simply amazing - all the way words and meanings, in other words, there is only ज्ञानम्। नामरूपात्मकम् is जगत्, नामी is ब्रह्म and the नामरूपात्मकं जगत् is non-separate from the नामी which is the only substantive. Therefore भाष्यकार says, अस्य जगतः नामरूपाभ्यां व्याकृतस्य, व्याकृतम् means differentiated; जगत् is differentiated in the form of नामरूप। The third case in नामरूपाभ्याम् is इत्थंभूते तृतीया meaning the जगत् is in the form of word and meaning only, in the form of knowledge alone.

What kind of व्याकरणम् is it? अनेककर्तृभोक्तृसंयुक्तस्य, it is fraught with many and different कर्ताs and भोक्ताs. All human beings are doing कर्म and enjoying results and so all are कर्ताs and भोक्ताs. Some of the beings are only भोक्ताs, like all animals and the देवs. भोक्ताs have to enjoy their कर्मफल। कर्ताs go on performing new कर्मs, enjoy कर्मफलs, have new भोगs, and

they always condition the future by what is done now. Therefore अनेककर्तृभोक्तृसंयुक्तजगत् is a huge network. All कर्म's have to go to right individuals. Even when two individuals are married to each other, each individual has कर्म; what goes to husband should go to husband, not wife. Wife will get fifty percent of husband's पुण्यकर्म, and if he commits a पापकर्म she does not get a dash of it, all पाप's belong to him. This is not fair. The males in the Vedic tradition are sitting ducks for all kinds of problems. There is more responsibility for men. All these have to be looked into while dispensing the कर्मफलम्।

The motive behind the कर्म also decides the degree of सुख and दुःख। If motive and श्रद्धा have to be reckoned in determining कर्मफलम्, then the कर्मफलदाता has to be सर्वज्ञः, there is no other way. It has to be just a law, ईश्वर in the form of ज्ञानम्। Son performs श्राद्धकर्म and the benefit should go to father; father performs जातेष्ट्यादि and the benefit should go to the son, इति, from this standpoint also this जगत् is अनेककर्तृभोक्तृसंयुक्तम्। What one should get as a result of one's own कर्म now, one should get it now, and what one should get later, one should get it later. When one performs कर्म for the sake of others, others should get it at the right time. This is too complex, this complexity implies that the कर्मफलदाता is सर्वज्ञः इति।

टीकाकार gives an illustration for नामरूपव्याकरणम्। A potmaker decides to make a pot of a particular size. Therefore he

picks up just the quantity of clay necessary to make the pot. He has to visualize a pot with belly, neck, etc, then he kneads the clay, puts it on the wheel and shapes it. Similarly, परमेश्वर also ऐक्षत, स तपोऽतप्यत, he does ईक्षणम् of the जगत् and then नामरूपाभ्यां व्याकरोति। Therefore, जगत् has चेतनकर्तृत्वम्, and the निमित्तकारणम् is परं ब्रह्म। We can make an inferential statement as follows: आद्यकार्यं चेतनजन्यम्, the original कार्यं is born of a conscious being, कार्यत्वात् being a product, कुम्भवत् like a pot. By this अनुमान what happens? We come to know that प्रधानम्, अणुः, शून्यम्, and so on are not the causes. The चेतनकारणम् of this जगत् is ब्रह्म।

Further प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य is also a विशेषण of the जगत्। All विशेषणस are कारणस्य सर्वज्ञत्वादिसम्भावनार्थानि, meant to make us appreciate the सर्वज्ञत्वम् of the कारणम्। प्रतिनियतानि व्यवस्थितानि देशकालनिमित्तानि येषां क्रियाफलानां तदाश्रयस्य जगतः, this जगत् which is the abode of all क्रियाफलस, results of क्रियास of different जीवस, implies प्रतिनियतदेशकालनिमित्तस. You do a कर्म here now, and you get the result in स्वर्ग later. You cannot carry anything from here except पुण्य। Therefore there is a huge order in the क्रियाफलस which are based on the प्रतिनियतदेश, the allotted place, प्रतिनियतकाल, the allotted time, and प्रतिनियतनिमित्त, the allotted result, in the form of 'this alone is the निमित्त for this result'. This जगत् that comes into being is the abode of क्रियाफलस which are dependent upon different factors such as place, time, situation and so on for fructification. एवं राजसेवाफलग्रामादेः देशादिव्यवस्था ज्ञेया, thus when somebody does सेवा to the king and the

king is pleased with the सेवा and gives a ग्राम, a village, like Mahadanapuram, this is कालदेशनिमित्तव्यवस्था । This is all just for सर्वज्ञत्वसिद्धिः of ब्रह्म ।

Then सर्वशक्तिमत्त्वम् is established by the next विशेषण । What kind of जगत् is it? मनसापि अचिन्त्यरचनारूपस्य^{५९} अस्य जगतः, this रचनारूपम्, putting together of this जगत्, मनसापि, by any stretch of imagination, अचिन्त्यम्, is not possible to conceive. This जगत् is अचिन्त्यरचनारूपम्, it has a form whose putting together is not possible for anyone to even imagine. If you take your own body, you cannot think of putting together any one organ because any one organ reduces itself into so many parts. Creation is putting together of all नामरूपस which is beyond one's grasp. Therefore, अस्य जगतः जन्मस्थितिभङ्गम्, यतः यस्मात्सर्वज्ञात्सर्वशक्तेः कारणाद्भवति, that सर्वज्ञसर्वशक्तिमत् all-knowledge, all-powerful being, from which such a जगत् has come into being is ब्रह्म । तद्ब्रह्म इति वाक्यशेषः, as we have seen before, ब्रह्म is अनुवृत्तपदम् and तद् is अध्याहृतपदम् to complete the sentence.

Now, since the word यतः is drawn from the main श्रुतिवाक्य 'यतो वा इमानि भूतानि जायन्ते' the meaning of जन्मादि should refer to the creation, sustenance and resolution only in keeping with the श्रुति । The creation is from which, यतः is पञ्चमी, the sustenance is by which, येन is तृतीया, and the

^{५९} चिन्ता योग्यं चिन्त्यम् । न चिन्त्यमचिन्त्यम् । अचिन्त्यं रचनारूपं यस्य तत् तस्य अचिन्त्यरचनारूपस्य ।

resolution is in which, यस्मिन् is सप्तमी, तद्ब्रह्म, all these कारकs are ब्रह्म । Therefore अभिन्ननिमित्तोपादानकारणं ब्रह्म इति we get ब्रह्मलक्षणम् ।

An objection is raised here as to why one cannot take the word जन्मादि to mean the जन्मादिभावविकारs that are stated in यास्क's निरुक्त । निरुक्त is a kind of dictionary talking about the meaning of Vedic words and certain other things like synonyms. It is the oldest book of its kind. In the निरुक्त there is the mention of षड्भावविकारs, भावस्य धर्मिणः विकाराः, the six modifications that take place for a धर्मी । They are जायते, अस्ति, वर्धते, विपरिणमते, अपक्षीयते, विनश्यति इति । A धर्मी is someone who is born, survives, grows, goes through metamorphosis, declines and dies. Of these six modifications, जायते, अस्ति and विनश्यति refer to जन्म, स्थिति, and भङ्ग respectively and the other three - वृद्धि, विपरिणाम and अपक्षय are omitted. The पूर्वपक्षी says that we can take यास्कपठितभावविकारs as the basis for the सूत्र । This is negated now. This सूत्र is not based on निघण्टु or any other important discipline of knowledge that we have, but it is a मीमांसाग्रन्थ based upon the श्रुति । श्रुतिवाक्य alone is the basis for the सूत्र । Further, these भावविकारs are applicable to what exists, they are only स्थितिकाले भावस्य विकाराः and will not include the उत्पत्ति and विनाश of the entire जगत् । The भाव is धर्मी which is born within this created जगत् and तस्य भावस्य विकाराः, modifications, are mentioned. Therefore you will not get the लक्षणम् of ब्रह्म as the सृष्टिस्थितिलयहेतु, the cause for creation, sustenance and resolution of the entire जगत् । Thus भाष्यकार deals with different issues in his commentary.

अन्येषामपि भावविकाराणां त्रिष्वेवान्तर्भाव इति जन्मस्थितिनाशानामिह ग्रहणम्। यास्कपरिपठितानां तु 'जायतेऽस्ति' इत्यादीनां ग्रहणे तेषां जगतः स्थितिकाले सम्भाव्यमानत्वान्मूलकारणादुत्पत्तिस्थितिनाशः जगतो न गृहीताः स्युरित्याशङ्क्येत। तन्मा शंकीति योत्पत्तिर्ब्रह्मणस्तत्रैव स्थितिः प्रलयश्च त एव गृह्यन्ते।

This is a brilliant presentation and भाष्यकार says, अन्येषामपि भावविकाराणां त्रिषु एव अन्तर्भावः, the left out modifications like growth, etc are included in जन्मस्थितिभङ्गम्। What is भावविकार can be very well understood by looking at the family album. You look at your picture twenty years ago. You will ask, 'Is this me?' We do not need to consult anybody about विकारs, changes. In fact, when we talk about जगदुत्पत्ति, your birth is also included. All the other भावविकारs are modifications in the स्थितिकाल। स्थिति is within काल, and you do not see the same thing a second time in काल। Object O at time T is not the same object at time T1. OT is now OT₁, OT₂, OT₃, OT₄. This is the स्थिति। So स्थितिकाले all left-out modifications are included and we do not need to mention these things separately. भाष्यकार says जन्मस्थितिभङ्गादन्येषामपि भावविकाराणाम्, the भावविकारs other than जन्मस्थितिभङ्ग, in other words, वृद्धिपरिणामापक्षयाणामपि त्रिषु एव अन्तर्भावः, growth, metamorphosis and decline, that are not mentioned in the सूत्र are covered within the जन्मस्थितिभङ्ग। You have to see how all modifications fall within these three in स्थितिकाले alone. अन्तर्भावः इति हेतोः जगतः जन्मस्थितिनाशानामेव

इह अस्मिन्सूत्रे ग्रहणम्, therefore जन्मादि refers to जन्मस्थितिनाश only. This is मीमांसा, when भाष्यकार gives a meaning, he defends the meaning, he has to defend. There is a seriousness in the whole discussion.

Even though भाष्यकार need not have mentioned the name of यास्क, he does it to show his respect for यास्क। They are all contributors to our riches. पठित means what is stated by यास्क। 'जायतेऽस्ति' इत्यादीनां ग्रहणे, जायते, अस्ति, वर्धते विपरिणमते अपक्षीयते विनश्यति इति तेषां ग्रहणे, if they are taken as the basis for the जन्मादिसूत्र, तेषां जगतः स्थितिकाले सम्भाव्यमानत्वात्, as they are भावविकारs, धर्मविकारs, falling within the स्थितिकाल, existence of the जगत्, they would not cover creation and resolution of the जगत्। This cannot be definition of परं ब्रह्म, because ब्रह्म is not स्थितिकारणम् alone; it is उत्पत्तिकारणम् and विनाशकारणम् also। तेषां जगतः स्थितिकाले सम्भाव्यमानत्वात्, भावविकारs being recognised during the जगत्स्थितिकाल, मूलकारणादुत्पत्तिस्थितिनाशाः जगतः न गृहीताः स्युः, we will not get the meaning that the origin, sustenance and resolution of this जगत् are from the मूलकारणम्, the root cause, ब्रह्म alone. All the कारकs are ब्रह्म, ब्रह्मार्पणं ब्रह्महविः इति, and if we take the word जन्मादि to mean भावविकारs, the सूत्र would not cover all the कारकs, whereby it will not be the लक्षणम् of ब्रह्म। Already किं लक्षणं ब्रह्म इति आक्षेपः is there. That question is answered by the सूत्र providing लक्षणम् of ब्रह्म। So, तन्मा शंकि इति, in order not to entertain a doubt about the meaning of जन्मादि, ते एव गृह्यन्ते, उत्पत्तिस्थितिनाशाः एव गृह्यन्ते।

न यथोक्तविशेषणस्य जगतो यथोक्तविशेषणमीश्वरं मुक्तवान्यतः प्रधानात् अचेतनादणुभ्योऽभावात्संसारिणो वा उत्पत्त्यादि सम्भावयितुं शक्यम् ।

The जगत् was earlier described with four विशेषणस, like अनेककर्तृभोक्तृसंयुक्तस्य and प्रतिनियतदेशकालनिमित्तस्य । There is no sanctity in the number four and they are only indicative in nature and we can add more विशेषणस. Every विशेषण is meant to establish the चेतनकर्तृत्वम् of the जगत् because knowledge is involved. Knowledge always rests in a conscious being. Therefore प्रधानम् cannot be the cause, जडत्वात्, for according to the सांख्यस it is जडम् and likewise, परमाणु also cannot be the cause, being जडम् । शून्यम् cannot be the कारणम्, because it is not even जडम्, it is असत् । At least जडमस्ति, but शून्यं नास्ति । अभावाद्भावः न उत्पद्यते and therefore शून्यम् cannot be the कारणम् neither can क्षणिकम् । So भाष्यकार uses certain adjectives to say that all these कारणस presented by different दर्शनस are dismissed by the सूत्र - 'जन्माद्यस्य यतः' इति । These हेतुगर्भितविशेषणस are meant to prove that ब्रह्म has to be सर्वज्ञम् and सर्वशक्तिम् । A simple action of sowing the seed requires choice of place and time, as you cannot sow the seed in any place like a rocky surface or at any time like in summer. You have to sow the seed in a fertile land and during वर्षाकाल, rainy season. Then, if you want to raise a crop of rice, you have to sow paddy seeds and not wheat seeds. There is प्रतिनियतनिमित्त । Only then you get कर्मफलम् । This whole जगत् is the कर्मफलाश्रय for the countless जीवस

to be born in a particular place and time, with particular parentage. Children born now are entirely different, they are born with hands on ears, it is all mobile generation. There is no chance for patience, no chance for tomorrow, there is no tomorrow, it is all instant, like fastfood. This will create a new type of people.

यथोक्तविशेषणस्य जगतः, of such a जगत्, enjoying the beautiful adjectives such as प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य इत्यादि that was said before, यथोक्तविशेषणमीश्वरं मुक्त्वा अन्यतः उत्पत्त्यादि सम्भावयितुं न शक्यम्, it is not possible to conceive anyone else other than ईश्वर to be the cause. Who is यथोक्तविशेषणः ईश्वरः? सर्वज्ञ, all-knowledge, सर्वशक्ति, all-power, ईश्वरः। तमीश्वरं मुक्त्वा, without that kind of ईश्वर, there cannot be any other cause. What could be those causes? अन्यतः प्रधानादचेतनादणुभ्यः अभावात्संसारिणो वा उत्पत्त्यादि सम्भावयितुं न शक्यम्। न is there at the beginning of the sentence. It is not possible to even imagine any other cause except ब्रह्म which is सर्वज्ञ and सर्वशक्ति।

प्रधानम् is अचेतनम् and त्रिगुणात्मकम्। Before creation the three गुणs, सत्त्वरजस्तमांसि, are in साम्यावस्था, a state of equilibrium. The creation starts when that equilibrium is disturbed. It is like the big bang theory. The whole universe was unmanifest matter in the form of a soup, and the temperature was some billions of degrees. All the four main forces like the nuclear forces, were muted and could not do anything because of the high temperature. Then the temperature went down. भाष्यकार would ask the question, how did it

go down, was there an external cause or an internal cause? When the temperature went down, then the nuclear forces emerged, quarks came, and the whole creation manifested. This is the big bang theory.

सांख्यs also were able to figure out a few things. They said that when the three गुणs were in a state of equilibrium in प्रधानम्, the whole जगत् was unmanifest. Then the प्रधानम् underwent a change resulting in गुणवैषम्यम्, disproportionateness in the three गुणs. 'Who disturbed the state of equilibrium? Did प्रधानम् get disturbed by itself or is there any other factor?' If it got disturbed, there should be a cause for the disturbance. If there is another factor, then you cannot say, प्रधानम् is जगत्कारणम्, as that other factor also should be reckoned. सेश्वरसांख्यवादी who is a योगी says that the other factor is ईश्वर whose job is only to disturb. None of these will stand scrutiny. All these will be discussed elaborately later; here भाष्यकार just lists them.

वैशेषिक's परमाणु also is अचेतन। Therefore अणुभ्यः, from atoms, particles, also जगतः उत्पत्त्यादि is not possible; अभावाद् वा, nor from असत्, शून्य as अभाव cannot account for भाव; संसारिणो वा, or from a संसारी जीवः who is अल्पज्ञः, अल्पशक्तिमान्, who cannot even create a grain of sand. For the creation, etc of the entire जगत्, सर्वज्ञसर्वशक्तिमदीश्वर is necessary and from no other cause it is possible to establish it.

न च स्वभावतः, विशिष्टदेशकालनिमित्तानामिहोपादानात्।

This is another argument. जगत् is there because it is its स्वभाव, nature. What do you mean by स्वभाव? स्वयं भवति इति स्वभावः, स्वयमेव स्वस्य हेतुः, कारणम्, it is itself the cause for itself, some other कारणम् not being there. भाष्यकार says, न च स्वभावतः, why because, any one thing you take, it is intelligently put together. My expression of 'being intelligently put together' is based on भाष्यकार's words : विशिष्टदेशकालनिमित्तानामिह उपादानात्। The whole thing in the creation implies विशिष्टदेशकालनिमित्त, a specific time, place and condition in order for its coming into being. Things are intelligently put together means it is not स्वभाव ।

नैयायिक presents this argument here: 'यत्कार्यं तत्सकर्तृकम्, any product implies a कर्ता' । How are you going to prove this? Now there is a rose plant, it produces rose, it does not produce jasmine. What is the pressure for this plant to produce only rose, not jasmine? Why not different flowers on different days? Why this particular flower alone? It is intelligently put together to produce only rose flower, with a given fragrance, formation and colour. It is not an ordinary thing. The plant is कार्य । But how do you say it is सकर्तृकम्? Did you see who made this? If it is सकर्तृकम्, who is the कर्ता for this? Your own body is a कार्य । Who is the कर्ता? His further logic is यो यत्कर्ता स तज्ज्ञः । You came from your mother. Ask your mother, whether she knows anything about your body. यत्कार्यं तत्सकर्तृकम्, this व्याप्ति, postulate is baseless. There can be no such व्याप्ति possible because we

are not able to prove that there is a कर्ता for all this. For us, there is no प्रमाणम् in this विषय । All प्रमाणs are found wanting. श्रुतिरेव शरणम्, श्रुति alone is refuge for us. When there is no व्याप्तिज्ञानम्, there is no inference possible. But शास्त्र says that all these are कार्य, and there is ईश्वर who is the creator of all these things and afterwards, you can use your logic that यत्कार्यं तत्सकर्तृकम्, इति । It is श्रुत्यनुगृहीततर्क, a तर्क which will uphold श्रुति, help assimilate what the श्रुति says. That is the तर्क we want. Therefore, this स्वभाव argument will fall apart because विशिष्टदेशकालनिमित्तानामिह उपादानात् ।

There is a certain तर्क, logic used by नैयायिकs to establish ईश्वर । This kind of जगत् can come only from an ईश्वर who is all-knowledge and all-power, and therefore, we do not require श्रुति इति । They contend that श्रुति only makes an अनुवाद, a restatement; तर्क can take care of the whole thing and so तर्क is enough. For them, जन्मादिसूत्र is only upholding अनुमान, inference; अनुमान is the basis for the सूत्र, not श्रुति । They thus accomplish ईश्वरसिद्धि from this व्याप्तिज्ञानम् postulate: यत्कार्यं तत्सकर्तृकम्, anything that is created must have a creator. Once ईश्वरसिद्धि is established they can say जगत्कारणं सर्वज्ञं सर्वशक्तिमत् ब्रह्म, ब्रह्म has to be all-knowledge, all-power because जगत् is vast and variegated. It cannot come from anyone else इति भाष्यकार presents the पूर्वपक्ष and negates.

एतदेवानुमानं संसारिव्यतिरिक्तेश्वरास्तित्वादिसाधनं मन्यन्त ईश्वर-कारणिनः । नन्विहापि तदेवोपन्यस्तं जन्मादिसूत्रे ।

भाष्यकारः तार्किकाणां भ्रान्तिमुपन्यस्यति एतदेव अनुमानमेव साधनं न श्रुतिरिति, भाष्यकार talks about the तार्किकs who insist that अनुमानम् itself is the साधनम्, प्रमाणम् for arriving at ईश्वर, the cause of the जगत्। The word एतद् in the भाष्य refers to the inference 'यत्कार्यं तत्सकर्तृकम्'। ईश्वरकारणिनः मन्यन्ते, सेश्वरसांख्यs, नैयायिकs, वैशेषिकs, etc arrive at the existence of ईश्वर through logic, that संसारिव्यतिरिक्तेश्वरास्तित्वादिसाधनम्, a संसारी who has insignificant knowledge cannot be the जगत्कर्ता, therefore there must exist a creator ईश्वर other than the संसारी। For them अनुमानम् becomes स्वतन्त्रप्रमाणम्, and it does not require श्रुति support.

The logic of the तार्किकs is very difficult to establish because you have to first establish जगत् as कार्यम् and once that is done, then establishing the सर्वज्ञत्वम् of ईश्वरः is very simple - स ईश्वरः सर्वज्ञः जगत्कारणत्वात् व्यतिरेकेण कुलालादिवत् इति सर्वज्ञत्वसिद्धिः also is possible based on the व्याप्तिज्ञानं 'यो यत्कर्ता स तज्ज्ञः, सर्वस्य कर्ता सर्वज्ञः।' भाष्यकार says it looks very simple, but it is not true and that is why he uses the word मन्यन्ते। मन्यन्ते इति अनुमानस्य आभासत्वं सूचितम्, this अनुमान is false, it leaves a lot to be desired. First of all, you cannot have the व्याप्ति - यत्कार्यं तत्सकर्तृकम्, यथा घटः। We do not see a कर्ता with reference to a rose plant even though it is a कार्यम्। A व्याप्ति must cover everything. You can only talk about things that are created by human beings like a pot as कार्यम्। How do you know that जगत् is a कार्यम्? It may not be कार्यम्।

Even if you establish it is कार्यम् and therefore सकर्तृकम्, then we will say, 'यत्कार्यं तदनेकर्तृकमनेकात्मकत्वात्प्रासादादिवत्', a mansion

has many कर्ताs, like architect, masons, helpers, carpenters and so on, because lot of things are involved, unlike a pot which does not need many people. तार्किक does not have any answer for this argument. Logic comes to an end without proving ईश्वर। Therefore, श्रुतिरेव शरणम्। Once श्रुति is there, then logic will help you assimilate what श्रुति says. This is the idea.

टीकाकार says, तथाहि अङ्कुरादौ तावज्जीवः कर्ता न भवति, in the creation of a plant, जीव is not the कर्ता। जीवाद्भिन्नस्य घटवदचेतनत्वनियमात्, other than the जीव there is nobody else who can create, because everything else other than जीव is जड which cannot be कर्ता। Therefore, 'यत्कार्यं तत्सकर्तृकम्' इति व्याप्तिज्ञानस्य असिद्धिः। Your तर्क has no basis. How do you arrive at ईश्वरस्य सर्वज्ञत्वम्? Every ज्ञानम् that you have is मानसम्, it takes place in the mind. It is मनोजन्यम्, and मनोजन्यं ज्ञानम् is opposed to अज्ञानम्। If you are establishing ईश्वर by logic, ईश्वर's ज्ञानम् also is established by logic. That means, ईश्वर must have a mind and ईश्वर's ज्ञानमपि मनोजन्यम्। ज्ञानस्य मनोजन्यत्वे अज्ञानमस्त्येव। If अज्ञानमस्त्येव then सर्वज्ञत्वम् is not possible. If ज्ञानम् is not born of mind then what is that knowledge which is not born of mind? It is mere imagination. So सर्वज्ञत्वम् must be नित्यसिद्धम्। Therefore शास्त्र makes सर्वज्ञत्वम् and सर्वशक्तिमत्वम् as नित्यसिद्ध। With मायोपाधि the same ब्रह्म सर्वज्ञं भवति, सर्वशक्तिं भवति। It is not after the mind is born, but before the mind is born. Therefore it is purely श्रुत्यनुग्राहकानुमानम्। अतीन्द्रियार्थे श्रुतिरेव शरणम्, in this subject matter श्रुति alone is प्रमाणमिति भाष्यकार makes it clear.

श्रुत्यर्थसंभावनार्थत्वेन अनुमानं युक्तिमात्रं न स्वतन्त्रमिति भावः, अनुमानम् is only श्रुत्यर्थसंभावनार्थम्, श्रुत्यर्थम् may be questioned, so in order to make it tenable, we use अनुमानम्। It is न स्वतन्त्रम्, not independent. It is only a logical means, rational means to assimilate the vision of the श्रुति।

ननु इति शङ्कते वैशेषिकः, the वैशेषिकः raises a doubt here. ननु is to draw your attention, saying, look. इहापि तदेव उपन्यस्तं जन्मादिसूत्रे, इहापि अस्मिन् शास्त्रे, in this मीमांसाशास्त्रम् also, जन्मादिसूत्रे, तदनुमानमेव उपन्यस्तम्, that inference alone is restated इति। That objection is answered here.

न। वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम्। वेदान्तवाक्यानि हि सूत्रैः उदाहृत्य विचार्यन्ते। वाक्यार्थविचारणाध्यवसाननिर्वृत्ता हि ब्रह्मावगतिः नानुमानादिप्रमाणान्तरनिर्वृत्ता।

भाष्यकार says that it is not so. वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम्, comparing सूत्रs to a garland and वेदान्तवाक्यs to flowers, he says that the purpose of the सूत्रs is to string together वेदान्तवाक्यs and not अनुमानवाक्यs. This brief statement is explained further. हि because वेदान्तवाक्यानि सूत्रैः उदाहृत्य विचार्यन्ते, सूत्रs cite the वेदान्तवाक्यs and analyse them, and the सम्प्रदाय mentions which वाक्य is analysed by which सूत्र। Whenever there is a सूत्रग्रन्थ, a सम्प्रदाय is always initiated along with, like even the पाणिनिसूत्रs which were initiated through an oral tradition. There were nasal vowels in the original enunciations as mentioned in the सूत्र, 'उपदेशेऽजनुनासिक इत्'

(१-३-२) । How do you know उपदेश-अनुनासिक? Because it was an oral tradition, the nasal vowels were known from the way they were heard and chanted. Our ancestors had very good hearing. They could hear the अनुनासिकस्वर distinct from अननुनासिकस्वर. Thus सूत्र always came with सम्प्रदाय, tradition. Otherwise सूत्र have no meaning.

For example, if you look at the meaning of the word 'अथ' in the dictionary, there are several meanings like 'thereafter'. Thereafter means after having the desire for मोक्ष । The desire for मोक्ष arises only after लोकपरीक्षा । Naturally you cannot teach वेदान्त to youngsters. You can teach them that everything is भगवान् । The culture tells exactly what it is all about, culture holds the key. You bring them up with a value for this culture. They should have an opportunity to think about it. The study of वेदान्त is unlike the study of any other discipline of knowledge; it requires a certain अधिकारित्वम्, a certain maturity. Therefore, the tradition ascribes the meaning of 'thereafter' to 'अथ' ।

Here also, we come to know from the tradition, which वाक्य is cited and analysed in a particular अधिकरणम्, which is known as विषयवाक्य । The next question is, why do you have to analyse, इति । There is विशय, doubt which is the basis for analysis. When there is a doubt, someone can ascribe a different meaning, sometimes even an opposite meaning. That is पूर्वपक्ष । 'It does not mean the other; it only means this' - this is सिद्धान्त । So, वेदान्तवाक्य are analysed

by the सूत्रs in order for one to understand what it is all about. उदाहृत्य विचार्यन्ते, topicwise the वाक्यs are cited and analysed. Why is it done? वाक्यार्थविचारणाध्यवसाननिर्वृत्ता हि ब्रह्मावगतिः, the मुमुक्षु wants ब्रह्मावगति which is not accomplished by any other means except by वाक्यार्थविचारण and वाक्यार्थविचारण leads to तात्पर्यनिश्चय। Enquiry into वाक्यs will remove प्रमेयासम्भावना, the improbability of the vision of जीव not being ईश्वर which is always looming large. That is the only way to gain ब्रह्मावगति। निर्वृत्ता means जनिता। It is born of वाक्यार्थविचार and it is not born out of अनुमानादिप्रमाणान्तर, by any other प्रमाणम् like अनुमान, etc. So ब्रह्मावगतिः वाक्यार्थविचारेण भवति, knowledge of ब्रह्म takes place only through विचार।

टीकाकार gives his argument. यदि श्रुतीनां स्वतन्त्रमानत्वं न स्यात्तर्हि 'तत्तु समन्वयात्' (१-१-४) इत्यादिना तासां तात्पर्यं सूत्रकृन्न विचारयेत्, if the श्रुति does not have independent प्रमाणत्वम्, then the सूत्रकृत् will not introduce the सूत्र 'तत्तु समन्वयात्' which discusses the तात्पर्य of all the वेदान्तवाक्यs as जीवेश्वरैक्यम्। All the वेदान्तवाक्यs resolve in unfolding the meaning of oneness of जीव and ईश्वर। तस्मादुत्तरसूत्राणां श्रुतिविचारार्थत्वाज्जन्मादिसूत्रेऽपि श्रुतिरेव स्वातन्त्र्येण विचार्यते नानुमानमिति परिहरति, all the सूत्रs in the entire first chapter examines different श्रुतिवाक्यs, अधिकरण after अधिकरण and if अनुमान is the topic of विचार, सूत्रकृत् would not have initiated the विचार of श्रुतिवाक्यs by 'तत्तु समन्वयात्'। But सूत्रकृत् does it and therefore अनुमान is not involved इति, टीकाकार adds to what भाष्यकार says. Further, मुमुक्षोः ब्रह्मावगतिः अभीष्टा, for a मुमुक्षु knowledge of ब्रह्म is what is desired, यदर्थमस्य

शास्त्रस्य आरम्भः, for which purpose alone, शास्त्र is begun. सा च नानुमानात्, ब्रह्मावगति is not gained by अनुमान; 'तं त्वौपनिषदम्' (बृ.उप.३-९-२६) इति श्रुतेः, शास्त्र says ब्रह्म is औपनिषदम्, उपनिषत्प्राप्तं ब्रह्म, there is no other way of knowing ब्रह्म, शास्त्र alone is प्रमाणम् for it. Therefore, in the जन्मादिसूत्र also अनुमानं न विचार्यते ।

ब्रह्मावगतिः, knowledge of ब्रह्म is वाक्यार्थविचारात्, by enquiring into the वाक्यार्थ because वाक्यानां तात्पर्यनिश्चयः is very important. प्रमेयसम्भावना, what is conveyed by the शास्त्र, the शास्त्रविवक्षा is to be determined first. The शास्त्र has a commitment to convey a certain truth and we have to get it exactly as it wants to convey; it has its own language; it has got its own method. शास्त्र being a शब्दात्मकप्रमाणम्, a प्रमाण in the form of words, you require to look at those words in such a manner that you get what it wants to convey. How do we know what is the विवक्षा? That is ascertained by मीमांसा । If you analyse पूर्वापर, what is said before and what is said later, what will not go against other प्रमाणs, what is its own content and how it is going to be helpful to me, and so on, the meaning becomes daylight. It does not take your effort to create a meaning to the words, because if that is so, you do not need शास्त्र, it is your own creation. Here, you have to eliminate yourself and learn to look at the शास्त्र with प्रमाणबुद्धि; your ideas and prejudices have to be kept suspended. So अनुमान is not the basis of any सूत्र including this one. वेदान्तवाक्यs alone are analysed by सूत्र । Therefore, we have this वेदान्तमीमांसाशास्त्रम् । भाष्यकार continues -

सत्सु तु वेदान्तवाक्येषु जगतो जन्मादिकारणवादिषु तदर्थग्रहण-
दाढ्यार्यानुमानमपि वेदान्तवाक्याविरोधि प्रमाणं भवन्न निवार्यते।
श्रुत्यैव च सहायत्वेन तर्कस्याभ्युपेतत्वात्।

These are all important discussions in वेदान्त making the position of reasoning very clear in the scheme of things. तु whereas, सत्सु वेदान्तवाक्येषु, when वेदान्तवाक्यs are there, जगतः जन्मादिकारणवादिषु, talking about जगतः जन्मस्थितिभङ्गम्, like 'यतो वा इमानि भूतानि जायन्ते...', तदर्थग्रहणदाढ्यार्य, in order to make the grasping of the meaning of the वेदान्तवाक्यs more firm, अनुमानमपि प्रमाणं भवति, अनुमानम् is also प्रमाणम्। दाढ्यम् is दृढस्य भावः, firmness. If you are firm in any conclusion, you can say there is दाढ्यम्। In grasping the meaning of वेदान्तवाक्यs, there can be a certain vagueness, there can be doubt, therefore you require दाढ्यम्। So तदर्थग्रहणदाढ्यार्य, अनुमानम् also becomes a प्रमाणम्। What kind of प्रमाणम्? वेदान्तवाक्याविरोधि प्रमाणम्, not a स्वतन्त्रप्रमाणम्। In order to get the वेदान्तवाक्यार्थ very clearly, you have to negate all other possibilities. All other possibilities are provided by one's own thinking. If other possibilities are true then one's thinking is right. If they are not true, then the possibilities do not exist. As long as the possibilities exist, there is no clarity. You do not need to become ब्रह्म, you are ब्रह्म, and there is nothing else except ब्रह्म, all that is needed is clarity. अनुमानम् is सहाकारि, helpful in gaining this clarity. Lack of clarity is only because of other possibilities which should just fall apart as they have

no place in the vicinity of your thinking. One should be able to see the fallacies of all types of thinking in this area. Therefore अनुमानमपि अपेक्षते, अनुमान also is useful, न निवार्यते, it is not negated and this is established even by the श्रुति। श्रुत्या एव च सहायत्वेन तर्कस्य अभ्युपेतत्वात्, there is acceptance of reasoning even on the part of श्रुति, सहायत्वेन, as an aid.

टीकाकार puts a small note. दाढर्यं संशयविपर्यासनिवृत्तिः, removal of doubt, error and vagueness is called दाढर्यम्। आपातज्ञानम् is vagueness in knowledge, hazy understanding of अद्वैत। शास्त्र will use only संशय and विपर्यास। I have added vagueness also. There is no way to get that clarity without doing वाक्यार्थमननम्। That is why श्रुत्या एव च सहायत्वेन तर्कस्याभ्युपेतत्वादिति it is said. Where does श्रुति accept तर्क?

तथा हि – ‘श्रोतव्यो मन्तव्यः’ (बृ.उप.२-४-५) इति श्रुतिः, ‘पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद’ (छा.उप.६-१४-२) इति च पुरुषबुद्धिसाहाय्यमात्मनो दर्शयति।

तथा हि, याज्ञवल्क्य says to मैत्रेयी in the बृहदारण्यकश्रुति, ‘आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः’, हे मैत्रेयि, आत्मा has to be known for which one has to do श्रवणम्, मननम् and निदिध्यासनम्। याज्ञवल्क्य had a lot of properties, he divided them between his two wives मैत्रेयी and कात्यायनी and he was going away for taking सन्न्यास। When he told मैत्रेयी, she stopped him and asked him, ‘You are giving me a lot

of wealth in the form of land, cattle, etc. Will this wealth give me the अमृतत्वम्, the मोक्ष, that you are seeking?' He told the truth and said, 'No,' it will not give you मोक्ष। 'Then why are you giving me this wealth?' asked मैत्रेयी। He told her, 'आत्मनस्तु कामाय सर्वं प्रियं भवति,' and proceeded to teach her 'अरे मैत्रेयि आत्मा वा अरे द्रष्टव्यः,' आत्मा cannot be taken for granted, it has to be understood and there is no other way of understanding except by doing श्रवणम्, मननम् and निदिध्यासनम्।

Asking 'Who am I?' will only confirm your ignorance, it will not answer. The one who is asking the question 'Who am I?' is ignorant and he is not in a position to answer because he is asking the question. श्रुति says, 'You should know आत्मा to be अमृतम्, for which you have to do श्रवणम् of श्रुति, वेदान्तवाक्यश्रवणं कर्तव्यम्। Not only श्रोतव्यः but मन्तव्यः, it is purely an activity of the mind, involving अनुमानम्, reasoning, and मननम् is followed by निदिध्यासनम्। श्रवणम् is the main thing, the अङ्गी, and मननम् and निदिध्यासनम् are the अङ्गs, limbs. वेदान्तवाक्यश्रवणम् gives the vision and this vision is understood well by मननम् and निदिध्यासनम्। It is something like a joke not understood when heard, therefore, laughter does not come. Then, the person thinks over, eliminating all other possibilities, and then the laughter comes. The cause of laughter is श्रवणम्, not मननम् or निदिध्यासनम्। मननम् and निदिध्यासनम् only negate all the things that were blocking the transpiring of the meaning

and here also it is the same. Therefore 'श्रोतव्यः मन्तव्यः' इति there is a वाक्य in बृहदारण्यक ।

In the sixth chapter of छान्दोग्य there is an illustration showing the role of मननम् । देवदत्त from Kandhahar was kidnapped with his possessions, he was made बद्धनेत्रः, blindfolded, and was dropped in the middle of a forest. A compassionate person found him struggling, removed his blindfold and told him the way to return to his place.

टीकाकार narrates this very nicely, यथा कश्चित् गन्धारदेशेभ्यः चौरैः अन्यत्रारण्ये बद्धनेत्रः एव त्यक्तः, केनचित् मुक्तबन्धः तदुक्तमार्गग्रहणसमर्थः पण्डितः स्वयं तर्ककुशलः मेधावी स्वदेशानेव प्राप्नुयात् एवमेव इह अविद्याकामादिभिः स्वरूपानन्दात्प्रच्याव्य अस्मिन् आरण्ये संसारे क्षिप्तः केनचित् दयापरवशेन आचार्येण 'नासि त्वं संसारी' किंतु 'तत्त्वमसि' इत्युपदिष्टस्वरूपः स्वयं तर्ककुशलः चेत्स्वरूपं जानीयात् न अन्यथा इति श्रुतिः स्वस्याः पुरुषमतिरूपतकपिक्षां दर्शयति इति । A मेधावी is someone who has मेधा, who remembers what was told, पण्डितः means तर्ककुशलः । देवदत्त was told, 'Go straight' and he went straight and he found the road forking into two. Should he go to the left or to the right? He has to do तर्क । Finding footmarks on the leftside but none on the right, देवदत्त went to the left and reached गन्धारदेश । You require to be a मेधावी, a पण्डितः ।

How did he get the मार्गोपदेशः? केनचित् दयालुना मुक्तबन्धः by a sympathetic person, his blindfold was removed and he was freed from the tree to which he was tied.

तदुक्तमार्गग्रहणसमर्थः पण्डितः, he was capable of remembering what was told by the compassionate person. When he told, 'I am from गन्धारदेश', the other person told him elaborately the way to go back to गन्धारदेश। He grasped the way exactly as it was told, along with the landmarks. He is स्वयं मेधावी, तर्ककुशलः, पण्डितः, himself is capable of reasoning. स्वदेशानेव प्राप्नुयात्, he will definitely reach his place from where he has moved away. This example is as beautiful as the whole vision. You can just look at every aspect of it meaningfully.

एवमेव, in the same manner, इह, अस्मिन् लोके अविद्याकामादिभिः स्वरूपानन्दात्प्रच्याव्य, dragged away from his own स्वरूप which is आनन्द by the अविद्याकामादिचोरस, the decoits of अविद्या, etc and अस्मिन्संसारारण्ये क्षिप्तः, dropped in this vast meaningless and confusing अरण्य, forest of this संसार, this जीव is suffering. अविद्या has the broods of काम and कर्म, as its villains, who take you away from your kingdom, from your native status.

This जीव who is left in the forest of संसार, does not know which is east, which is west, directions are not recognised. He is confused about everything in life. He is found by केनचित् दयापरवशेन आचार्येण, a teacher who has overwhelming compassion, who has no reason not to help him, who says, 'नासि त्वं संसारी, you are not संसारी, you are परं ब्रह्म तत्त्वमसि'। इत्युपदिष्टस्वरूपः, the person to whom his स्वरूप is already unfolded, स्वयं मेधावी पण्डितः तर्ककुशलः चेत्, if he is well-

educated, capable of reasoning, स्वरूपं जानीयात् न अन्यथा, he would know the truth of himself, not otherwise, इति श्रुतिः स्वस्याः पुरुषमतिरूपतकपेक्षां दर्शयति, the श्रुति definitely shows the need for reasoning, for understanding the vision unfolded by it. श्रुति looks for your capacity to negate all other possibilities, all the causes for vagueness, so that there is no let or hindrance, for which तर्क is very important. You have to hone that capacity, you have to have that brilliance, because you are going to say, 'I am infinite ब्रह्म ।'

The श्रुति continues, 'एवमेव इह आचार्यवान्पुरुषो वेद' (छा.उप.६-१४-२). Just as the बद्धनेत्रः released from his blindfold and उपदिष्टः by this compassionate person, reaches his गन्धारदेश, similarly here also the जीव, gains his स्वरूप, being taught by a compassionate आचार्य। Even though there is no distance between the bound you and the released you, between the rope that is mistaken for snake and the rope, you reach yourself 'as though'. In the example, there is no distance between the rope and the snake, yet there is a lot of distance. Snake is something you run away from and rope is something you go for when things do not go well! They are entirely two different things. But there is no distance whatsoever; where the snake is, there the rope is. In our thinking and orientation, we have moved far away from ourselves. But we are infinite and nothing is away from infinite. What is the distance between a point in space and space? The distance is nil. Between infinite

and you there is no distance, because you are infinite. You are self-aware, that self-awareness is limitless; but my orientation is 'I am somebody, I am small and insignificant'. This orientation is very big. Therefore, having moved away due to अघ्यास, there seems to be a travel towards yourself in terms of discovery and reorientation. That reorientation implies मननम्। एवमेव, like that बद्धनेत्रः, how that blindfolded person was released by somebody, here also आचार्येणोपदिष्टः सन्स्वरूपं प्राप्नोति। The श्रुति clearly points out the need for आचार्य and makes a bold statement, 'आचार्यवान्पुरुषो वेद' the one who has an आचार्य, knows. Not only that, by the example, श्रुतिरेव पुरुषबुद्धिसाहाय्यं दर्शयति, the श्रुति shows how one has to be स्वयं मेधावी and पण्डितः to be able to grasp the vision it conveys and own up to that knowledge.

The पूर्वमीमांसक walks in and contends, ननु ब्रह्मणः मननाद्यपेक्षा न युक्तः; ब्रह्मावगतिः does not require मननम्, reasoning, ब्रह्मणः वेदार्थत्वात्, ब्रह्म being one that is known only through शास्त्र, धर्मवत्, पुण्यवत् like धर्म। In the वेद rituals are talked about, performance of these rituals gives rise to अदृष्ट, and अदृष्टेन one gets the result. In order to understand वेदार्थ, you have to only study धर्ममीमांसा and do मननम्, your thinking has no role to play. In अग्निहोत्र, सोमयाग, etc., your thinking is not involved at all. You have to exactly understand what वेद says and do the कर्म। If ब्रह्म also is वेदार्थ, then, मननाद्यपेक्षा न युक्तः, it does not require your thinking, you require only श्रुति इति। You have to know how to look at the sentences

and understand them. पुरुषबुद्धिसाहाय्यं न अपेक्षते धर्मः। This argument is negated here.

वेदार्थत्वे सति, even though ब्रह्म is वेदार्थ, ब्रह्मणः पुरुषबुद्धिसाहाय्यमपेक्षते। How? Because धर्म, a particular type of पुण्य gained as a result of a ritual, accounting for an accomplishment is नित्यपरोक्ष, you can never see it. While doing the कर्म also it is परोक्ष, afterwards also it is परोक्ष। That is why it is called अदृष्ट। ब्रह्म is आत्मा। There is no other ब्रह्म available. There is only one ब्रह्म that is नित्यापरोक्षात्मा, eternally self-evident. अयमात्मा ब्रह्म, प्रज्ञानं ब्रह्म, तद्ब्रह्म त्वमसि। The whole pursuit of ब्रह्मविद्या has अनुभाववसानत्वम्। अपरोक्षज्ञानावसानत्वात्, अनुभव is अपरोक्ष, it has its end in ब्रह्माहमस्मि इति अपरोक्षज्ञानम्, not ब्रह्म अस्तीति।

अज्ञाननिवर्तकं ब्रह्मज्ञानम् is अपरोक्षात्मकम्। अहम् is placed all over, starting from your tummy. अहम् is in भार्या, पुत्र, गृह, वित्त, and so on. पुत्रे नष्टे अहं नष्टः। अहम् is in the hair also. When you say, 'I am blonde', I am not only a bunch of hair, but also I am the colour of the bunch of hair. 'I am bald' means 'I am non-existent hair'. Therefore, अहम् is spread all over. But the truth is अहं ब्रह्म। This अपरोक्षात्मा happens to be जगत्कारणं ब्रह्म, this has to be recognised. The word अपरोक्ष is also replaced by अनुभव। अनुभव is उपलब्धि, अनुभूतिस्वरूपत्वात्, उपलब्धिस्वरूपत्वात्, चैतन्यस्वरूपत्वात्, the whole life is centred on अनुभवस्वरूपात्मा। You are not going to experience आत्मा, because whatever you experience is आत्मा, that is अनुभव, that is अपरोक्षज्ञानम्, immediate knowledge of the self being ब्रह्म। अनुभाववसानत्वात्,

this knowledge being in the form of अनुभूतिस्वरूप, naturally मननाद्यपेक्षा अस्ति ।

Here you have to go for anything that is necessary to assimilate the vision, and तर्क is important for this because you have to eliminate all other possibilities. You cannot say, 'Swamiji, why not be little more accommodative and allow other possibilities'? If I ask you, 'Why do you always see with your eyes? For some time, why don't you see with your ears?', you are not accommodative. You cannot be. In knowledge there is no accommodation. You can accommodate your son-in-law. If he says, one plus one is three, what can you do? You have to accommodate the person. That is called humaneness, compassion, understanding, sympathy. Accommodation does not exist in knowledge, one plus one is two, there is no accommodation.

What is मननम्? मननम् is to remove all प्रमेयासम्भावना, negate all the possibilities of the self not being जगत्कारणं ब्रह्म । This is done by seeing the fallacies in the arguments that say, 'I am not जगत्कारणं ब्रह्म ।' For that मननम्, reasoning is necessary, इति भाष्यकार points out the difference between the two, वेदार्थधर्म and वेदार्थब्रह्म ।

न धर्मजिज्ञासायामिव श्रुत्यादय एव प्रमाणं ब्रह्मजिज्ञासायाम् । किन्तु श्रुत्यादयोऽनुभवादयश्च यथासम्भवमिह प्रमाणम् । अनुभवावसानत्वात् भूतवस्तुविषयत्वाच्च ब्रह्मज्ञानस्य ।

In the पूर्वमीमांसाशास्त्रम् dealing with धर्मजिज्ञासा, there are different topics discussed such as how one goes about gaining the knowledge of धर्मः। What is धर्मः? What gives one पुण्यः? How does one earn it? What is विधिनिषेधः? What is विकल्पः? Your knowledge and experience have no contribution to make. While earning the धर्मः it is परोक्षः, after earning the अदृष्ट also, it is परोक्षः। नित्यपरोक्षत्वात्, it is different from ब्रह्मजिज्ञासा इति भाष्यकार discusses here. न धर्मजिज्ञासायामिव, unlike in धर्मविचार where श्रुत्यादयः एव प्रमाणम्, श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थानं, समारख्या इति there are six प्रमाणस, criteria that we apply in interpreting and understanding the श्रुतिवाक्यस dealing with a given topic. Traditional teachers have done tremendous work on that and it is fool-proof in understanding the शास्त्र।

टीकाकार talks about these श्रुत्यादिप्रमाणस, the criteria. श्रुतिः is निरपेक्षो रवः, शब्दः, it is the मूलवाक्य। प्रमाणान्तराविषयत्वे सति स्वार्थबोधकत्वम्, स्वविषयबोधकत्वम्, is निरपेक्षत्वम्, वेदार्थ is not available for any other means of knowledge. It is capable of revealing a given topic without being dependent upon any other प्रमाणम्। In other words it has got अपूर्वता। शब्दस्य अर्थप्रकाशनसामर्थ्यं लिङ्गम्, लिङ्गस are indications for pointing out exactly what is being meant in a given sentence. Like स्पष्टब्रह्मलिङ्गवाक्यस in उत्तरमीमांसा, in पूर्वमीमांसा also the criteria, things that we look for are the same.

पदं योग्येतरपदाकाङ्क्षं वाक्यम्, वाक्यम् consist of words that have योग्यता to get connected mutually. A sentence consists of

words which are connected to each other syntactically. Last night an elephant entered into my left ear – this is a clean sentence. It has no योग्यता, possibility. Therefore, it makes no sense. All the कारकाकाङ्क्षाs have to be fulfilled in a वाक्यम् । Within a sentence there has to be सन्निधि, words have to be in close proximity. In music also, स्वरs follow in quick succession. One स्वर now and another after a cup of coffee, does not make music. The notes create a melody because of their सन्निधि । That is why for Indian music the fret instruments except Veena are not very appropriate because gamaka music is connected to melody. The notes glide all the time, they are not in fits and starts. They are ornate notes, connected to each other. In a sentence सन्निधि is extremely important. Therefore, वाक्यम् is defined as योग्यता-आकाङ्क्षा-सन्निधिमतां पदानां समूहः ।

Next is प्रकरणम् which is defined as अङ्गवाक्यसापेक्षं प्रधानवाक्यम् । In the वेद, there are अङ्गs, satellite rituals connected to a main ritual. प्रायाज is an अङ्ग, and दर्शपूर्णमास is the main ritual. Whether प्रायाज is अङ्ग of दर्शपूर्णमास or of some other ritual, or whether it is an independent ritual, इति you establish the दर्शपूर्णमासप्रकरणम् । Anything that is said within the प्रकरण is connected to that main ritual. The main ritual depends upon the satellite rituals. दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत is प्रधानवाक्यम् and it is अङ्गवाक्यसापेक्षम्, it includes the अङ्गवाक्यs, the various वाक्यs talking about the satellite rituals.

स्थानम् is the next in the enumeration and it covers क्रम which is another important factor in the interpretation

of वाक्यs. क्रमपठितानामर्थानां क्रमपठितैः यथाक्रमं संबन्धः स्थानम्। संबन्धः is मन्त्राणां कर्मभिः संबन्धः, विनियोगः of the मन्त्रs in कर्मs. टीकाकार says, यथा ऐन्द्राग्न्यादयः इष्टयः दश, just as there are ten इष्टिs beginning with ऐन्द्र; दशमन्त्राश्च 'इन्द्राग्नी रोचना दिवः' इत्याद्याः, there are ten मन्त्रs in the संहिता portion. तत्र प्रथमेष्टौ प्रथममन्त्रस्य विनियोगः इत्याद्यूहनीयम्। Each मन्त्र is connected to each ritual in the same order. This is called स्थानम्। It decides which मन्त्र is used for which ritual.

संज्ञासाम्यं समाख्या, समाख्या is sameness of संज्ञा, name. यथा आध्वर्यवसंज्ञकानां मन्त्राणामाध्वर्यवसंज्ञके कर्मणि विनियोगः। अध्वर्यु is the name of priest officiating from यजुर्वेद, होता is from ऋग्वेद and उद्गाता is from सामवेद। These names are important in the rituals. There are कर्मs to be performed by अध्वर्यु, and those मन्त्रs in the वेद that are related to अध्वर्यु are to be used by him. This is called समाख्या।

The श्रुत्यादिप्रमाणs as discussed above are पूर्वमीमांसापरिभाषाs. धर्मजिज्ञासायामिव श्रुत्यादयः एव न प्रमाणं ब्रह्मजिज्ञासायाम्, unlike in determining धर्म, in ब्रह्मजिज्ञासा, श्रुति, लिङ्ग इत्यादि are no doubt प्रमाणम् and helpful to understand the श्रुति, but they alone are not the प्रमाणम्, अनुभव also is प्रमाणम् as ब्रह्मजिज्ञासा has culmination in अपरोक्षज्ञानम्। When you follow the six प्रमाणs, you will not commit any mistake in ascertaining the meaning of the वाक्यs, it is a foolproof interpreting guideline. But here, the important thing is that अयमात्मा ब्रह्म is not a mere belief system like the belief that you will go to स्वर्ग when you perform the ritual ज्योतिष्टोम and

stay there for ever. Any belief should be believable, if anyone believes an unbelievable belief, that person fulfills the definition of a मूढः। That there is स्वर्ग, a place to go after death is wonderful to know and you will definitely enjoy there. The वेद says so. But the same वेद tells you that you will come back. Therefore I can accept वेद, because it does not make an illogical statement.

Therefore, भाष्यकार says श्रुत्यादयः एव न प्रमाणं ब्रह्मजिज्ञासायाम्। Why? ब्रह्म is not a matter for belief. ब्रह्म is अपरोक्षात्मा। I do not believe I exist, I exist therefore I can believe anything. That I am, अहमस्मि, that I know I am, सदा भामि, does not require any प्रमाणम्। But the 'I' is looked upon as संसारी which is not the truth. To correct this wrong notion, I do not have a means of knowledge. Therefore, I require शास्त्र। शास्त्र says I am जगत्कारणं ब्रह्म। Here अपरोक्षज्ञानापेक्षा being there, भाष्यकार says किन्तु श्रुत्यादयः अनुभवादयश्च यथासम्भवमिह प्रमाणम्। Two हेतुs are given here, one is अनुभाववसानत्वात् and the other is भूतवस्तुविषयत्वात्।

When the शास्त्र analyses your three states of experience, waking, dream and deep sleep, the word प्रज्ञ is used - जागरितस्थानः बहिष्प्रज्ञः, स्वप्नस्थानः अन्तःप्रज्ञः, सुषुप्तिस्थानः प्रज्ञानघनः। प्रज्ञ is नित्यापरोक्षः। These three अनुभवs are used for making you recognise that प्रज्ञ is परं ब्रह्म, it is there in all the three states of experience and it transcends all the three, it is independent of all the three. You do not in fact need the word transcend. Your अनुभव is analysed here, whereas

when they talk about स्वर्ग your अनुभव is not analysed. दृग्-दृश्य is analysis of अनुभव only. All analysis is of your own experience of going after सुख, and repelling दुःख । When the शास्त्र says आत्मनस्तु कामाय सर्वं प्रियं भवति, it is pure अनुभव । All these are raw material for analysing and arriving at what you are looking for, the पुरुषार्थ । Here it is unlike अदृष्ट, unlike पुण्यपाप, it is an entirely different subject matter. Therefore भाष्यकार says, श्रुत्यादयः अनुभवादयश्च । The word आदि in अनुभवादयः refers to अनुभव-based युक्ति । They are यथासम्भवम्, as applicable contextually, इह अस्मिन् शास्त्रे ब्रह्मविषये प्रमाणं भवति, they are प्रमाणम् for us, in the sense, they become सहकारि, अनुभवावसानत्वात्, the subject matter having its culmination in अनुभव, in अपरोक्षज्ञानम् ।

भूतवस्तुविषयत्वाच्च ब्रह्मज्ञानस्य, भूतवस्तु means सिद्धवस्तु, the subject matter of knowledge is सिद्धवस्तु, not साध्यवस्तु । It is not a matter of reaching somewhere or gaining something, or creating something that is not there, or modifying something into something else or cleansing something, or destroying something that is there. In other words it is not आप्यम्, उत्पाद्यम्, विकार्यम् or संस्कार्यम् । It is already सिद्धवस्तु, and therefore, it is different from धर्मजिज्ञासा ।

कर्तव्ये हि विषये नानुभवापेक्षास्तीति श्रुत्यादीनामेव प्रामाण्यं स्यात् पुरुषाधीनात्मलाभत्वाच्च कर्तव्यस्य ।

When you listen to the श्रुति, by श्रुत्यादिलिङ्गैः, you understand that 'if this is done this will be the result'. This is called

साधनसाध्यसम्बन्धज्ञानम् । That ज्ञानम् will not give you the result, you have to do the कर्म । पूर्वपक्षी will extend this to वेदान्त also and say, 'By reading a cookbook you will not get your hunger appeased, you have to practise'. Where ज्ञानम् is साधनम् for a साध्यम्, an end in view, कर्तव्यापेक्षा is there for the साध्यप्राप्ति, for gaining what is to be accomplished. You have to do कायिकम् or वाचिकम् or मानसं कर्म । To be done कर्म is there in all of them. Therefore भाष्यकार says, कर्तव्ये हि विषये न अनुभवापेक्षा, dependence on अनुभव is not there. अनुभव of what? अनुभव of a thing to be done, a thing to be created. There is neither the अनुभव of object nor is there मननम् of the साधनम् । Only श्रुत्याद्यपेक्षा is there in understanding what is to be done according to the श्रुति । श्रुत्यादि alone is प्रमाणम्, no other thing is necessary. A Vedic ritual has to be performed as it is presented, you have no option.

पुरुषाधीनात्मलाभत्वाच्च कर्तव्यस्य, कर्तव्यम् is anything that is to be done, just because it is told by the शास्त्र । शास्त्र says नित्यकर्म कुरु । कुरु does not mean that you would do it, पुरुषबुद्ध्यधीनत्वात्, because it is dependent upon your will. That means you can either do it, you need not do it, or you can do it differently also. यत्पुरुषबुद्ध्यधीनं कृतिसाध्यम्, anything that can be accomplished by action is always available for one's option. But ब्रह्मज्ञानम् or any ज्ञानम् is unlike that. If it is a tree, it is a tree; if it is a horse, it is a horse. One cannot say, 'It can be a tree or it can be a horse.' There is no choice, ज्ञानं न पुरुषबुद्ध्यपेक्षम्, that is the beauty of it. It does not depend upon your will or wish.

It is प्रमाणजन्यम्, born of प्रमाणम्, it is वस्तुतन्त्रम्, it is as true as the object of knowledge. Your wish does not come into the picture, much less your will. Therefore भाष्यकार says, पुरुषाधीनात्मलाभत्वाच्च कर्तव्यस्य, कर्तव्यं कर्म gains आत्मलाभ, its being, when the पुरुष decides to do it.

कर्तुमकर्तुमन्यथा वा कर्तुं शक्यं लौकिकं वैदिकं च कर्म । यथाश्चेन गच्छति पद्मयामन्यथा वा, न वा गच्छतीति । तथा 'अतिरात्रे षोडशिनं गृह्णाति' 'नातिरात्रे षोडशिनं गृह्णाति' 'उदिते जुहोति' 'अनुदिते जुहोति' इति विधिप्रतिषेधाश्चात्रार्थवन्तः स्युः । विकल्पोत्सर्गापवादाश्च । न तु वस्त्वेवं नैवमस्ति नास्तीति वा विकल्प्यते ।

I have been talking about these things all these years and this is the source for my talking. कर्तुम् अकर्तुम् अन्यथा वा कर्तुं शक्यं लौकिकं वैदिकं च कर्म, any लौकिकं कर्म, whatever कर्म's that you do in day-to-day life, can be done, need not be done or can be done differently. For a वैदिक really लौकिकं कर्म is not there. When you do some business, there is लौकिकं कर्म, when you buy ticket and travel, that is लौकिकं कर्म; but for a वैदिक all कर्म is वैदिकम्; whether he does अग्निहोत्रकर्म or any other कर्म । लौकिकं कर्म, or वैदिकं कर्म, you can do it, you need not do it. You can cultivate, you need not cultivate, or you can use the land for real estate. How you make use of the land is a good example of लौकिकं कर्म । In the case of वैदिकं कर्म also it is the same. Just because it is वैदिकम्, it is not any different, because it is कर्म, it is पुरुषबुद्ध्यपेक्षम्, dependent

upon your will. In the वेद itself we see there are options with reference to कर्मानुष्ठानम् ।

भाष्यकार gives some examples, first with reference to लौकिकं कर्म । यथा अश्वेन गच्छति, he rides on a horse, पद्भ्यां गच्छति, he goes on foot, अन्यथा वा, he rolls himself on the road and reaches Tirupati chanting the name of गोविन्द । There are hundred different ways to go, न वा गच्छति, he does not go at all. He then illustrates with reference to a वैदिककर्म । There is one ritual called अतिरात्र, it has sixteen cups or ग्रहस in each of which they keep soma plant juice. In the वेद in one place it is said that the ritual has the sixteen cups and in another section it is said, 'षोडशिनं न गृह्णाति', the ritual does not have the sixteen cups. So there is विकल्प । Similarly 'उदिते जुहोति', at sunrise one has to perform the ritual - जुहोति means जुहुयात् - and 'अनुदिते जुहोति', before sunrise one has to perform ritual. Both are acceptable. With reference to धर्म there is उत्सर्ग and अपवाद । 'हिंसां न कुर्यात्' is उत्सर्ग । Then पशुमालभेत, may you bring the पशु for sacrifice, is अपवाद for the purpose of यज्ञ । 'सत्यं ब्रूयात्' is उत्सर्ग; 'अप्रियं सत्यं न ब्रूयात्' is अपवाद । Even with reference to any विधिनिषेध, you decide. शास्त्र says, यजेत, perform ritual, but you may do, you may not do. शास्त्र says, 'सुरां न पिबेत्', may one not drink alcohol, which you may oblige or may not oblige. So it is all पुरुषतन्त्रम् । भाष्यकार says that कर्तव्यस्य पुरुषाधीनात्मलाभत्वात्, since कर्म is पुरुषतन्त्रम्, विधिप्रतिषेधाश्च विकल्प-उत्सर्ग-अपवादाश्च अर्थवन्तः स्युः, all of them being in the realm of कर्म are meaningful.

यथा धर्मे विकल्पाः, विधिप्रतिषेधाः सन्ति, similarly ब्रह्मणि also there are विकल्पाः, etc इति there is an objection. भाष्यकार dismisses it by saying, वेदार्थमपि ब्रह्म, it is भूतवस्तु, सिद्धवस्तु, it is not open to option. There is no विधि or प्रतिषेध with reference to ब्रह्म or ब्रह्मज्ञानम्। You cannot even be asked to go towards ब्रह्म, because you are ब्रह्म। वस्तुविषयज्ञाने न तथा, you have no option with reference to any knowledge including knowledge of ब्रह्म। Your पुरुषबुद्धि, your will, your thinking does not come into the picture at all. The faculty that you have is only to report what is there. What is there is not really your संकल्प, your imagination, your बुद्धि, your fantasies. Therefore, in knowledge there is zero contribution on the part of the पुरुष। Thank god that there is no contribution. If you contribute it becomes distortion. न तु वस्तु 'एवम्, नैवम्' 'अस्ति, नास्ति' इति वा विकल्प्यते, a वस्तु, an object, is not available for options. An object, if it is a red fragrant flower, it is a red fragrant flower, not anything else. This is called ज्ञानम्। What has the पुरुष got to do about this? ज्ञानम् is always वस्तुतन्त्रम्।

Suppose a person argues that there is आत्मा, and it is taken by people differently such as देह is आत्मा, प्राण is आत्मा, मनः is आत्मा, क्षणिकविज्ञानम् is आत्मा, शून्यम् is आत्मा, कर्ता is आत्मा, भोक्ता is आत्मा, आत्मा is एकः, आत्मा is अनेकः, and आत्मा is विशिष्टः, इत्यादि। How can you say वस्तु न विकल्प्यते? अनेकैः आत्मा अनेकप्रकारेण विकल्प्यते, आत्मा is taken in many ways by many. That is answered now.

विकल्पनास्तु पुरुषबुद्ध्यपेक्षाः, न वस्तुयाथात्म्यज्ञानं पुरुषबुद्ध्यपेक्षम् ।
किं तर्हि? वस्तुतन्त्रमेव तत् ।

There are विकल्पs, opinions, but विकल्पनाः पुरुषबुद्ध्यपेक्षाः, they depend entirely upon the बुद्धि of the person, they have nothing to do with the object. Object is स्थाणु, a post. One person says 'It is a ghost', projecting his बुद्धि upon the post. Another says, 'It is a man standing there'. It is purely a perception, प्रत्यय, and that प्रत्यय has nothing to do with the object. Ghost, etc are projected upon the object because the object is not recognised. It is not imagination. It is projection due to mistake. That is why we say, सर्वे विकल्पाः वस्तु विषयाः पुरुषबुद्ध्यपेक्षाः, all options, contentions, schools of thought are all पुरुषबुद्ध्यपेक्षाः ।

Knowledge is as true as the object. ब्रह्म is one indivisible whole, therefore, a partial perception of ब्रह्म is not possible. न वस्तुयाथात्म्यज्ञानं पुरुषबुद्ध्यपेक्षम् । यथास्वरूपम् is याथात्म्यम्, यथार्थम्, it has nothing to do with पुरुषबुद्धि । किं तर्हि? वस्तुतन्त्रमेव तत्, वस्तुयाथात्म्यज्ञानं वस्तुतन्त्रम्, प्रमाणजन्यम् । That is why प्रमाण operation is not an action, वस्तुतन्त्रत्वात् । It is not पुरुषतन्त्रम् । Will is there only until you take yourself to a point where you have to know. You want to listen to शास्त्र, you take yourself to the class where it is available and sit there. Upto sitting alone it is your तन्त्रम् । If knowledge takes place that is not पुरुषतन्त्रम् । If you sleep, sleep also is not पुरुषतन्त्रम् । My favourite example is this : I hold a rose flower and tell you, 'Look at this mango, Imampasand.'

Now, if you discover that I am very serious, then you have to think 'What shall we do for the rest of the class?' Why not you just accept Swamiji? Even if you want to oblige me, you cannot because your eyes do not consult you. You want this to be mango, but it cannot be. Your eyes will report it as flower. All प्रमाणs operate the same way, whether it is eyesight, or ears. If you do not hear certain things, that is defect in प्रमाणम्, that is why we keep the प्रमाणs, instruments, functional. Suppose you have measuring instruments, they have to be precise, then only your measurement is going to be right. Your will, अहङ्कार, completely surrenders at the altar of प्रमाणम्, your eyes.

वेदान्त has to be presented as a प्रमाण, and it is from outside. A प्रमाण whether it is from inside or outside does not imply your contribution, your will, your wishful thinking. Most of our conclusions are wishful thinking. We want certain things to be in a certain way and therefore we conclude. We conclude what we want to conclude, our mind is like that. You understand, how anybody can gain any knowledge without being totally objective, how anybody can be objective without recognising the fact all that is here is ईश्वर। Therefore वस्तुनः यथार्थज्ञानं वस्तुतन्त्रमेव। How the वस्तु is so is the ज्ञानम्। ब्रह्मणः complete ज्ञानम् is possible because ब्रह्म is partless.

न हि स्थाणावेकस्मिन्स्थाणुर्वा पुरुषोऽन्यो वेति तत्त्वज्ञानं भवति। तत्र पुरुषोऽन्यो वेति मिथ्याज्ञानम्, स्थाणुरेवेति तत्त्वज्ञानं, वस्तुतन्त्रत्वात्।

एवं भूतवस्तुविषयाणां प्रामाण्यं वस्तुतन्त्रम् । तत्रैवं सति ब्रह्मज्ञानमपि वस्तुतन्त्रमेव, भूतवस्तुविषयत्वात् ।

एकस्मिन्वस्तुनि स्थाणौ, in one object that happens to be स्थाणु, a post, no विकल्पs are possible. Only you have to have स्थाणुरेव इति अवधारणम्, that it is स्थाणु alone. Suppose I ask a person who sees स्थाणु, is it a पुरुष? If he also says, 'May be, it is a पुरुष', then एकस्मिन् स्थाणौ there is a विकल्प now, that it may be a पुरुष । That knowledge is fraught with doubt and it is मिथ्याज्ञानम्, error. Doubt also is मिथ्याज्ञानम् according to भाष्यकार because it has to be resolved, whether it is स्थाणुः or पुरुषः । अन्यो वा means पिशाचो वा, is it a ghost इति । It does not become तत्त्वज्ञानम्, right knowledge of the object. Then what is तत्त्वज्ञानम्? स्थाणुरेव इति तत्त्वज्ञानम् । When the doubt or mistake is resolved, and one knows the object as स्थाणुरेव इति, that it is post alone, then there is तत्त्वज्ञानम् ।

टीकाकार says स्थाणुरेवेति अवधारणे सिद्धे, even if somebody says it is not स्थाणु, you are not assailed. The एवकार is for अवधारण, emphasis. There is no room for any विकल्प । सर्वे विकल्पाः यथार्थाः न भवन्तीत्यर्थः, all the विकल्पs you need not neck them out, they all disappear in the wake of knowledge. तत्र यद्वस्तुतन्त्रं ज्ञानं तद्यथार्थम्^{१३}, यद्यथार्थं तद्वस्तुतन्त्रम्, knowledge as true as object is यथार्थम्, is real and यथार्थज्ञानम् is always वस्तुतन्त्रम्; there is no other way, it has to be as true as the object. यन्न

^{१३} यथार्थमर्थमनतिक्रम्य, विषयमनतिक्रम्य, not transgressing the object, exactly as the object is.

वस्तुतन्त्रम्, but it is still ज्ञानम्, it is मिथ्याज्ञानम् । Why? पुरुषतन्त्रत्वात्, बुद्ध्या परिकल्पितत्वात्, being your कल्पना, imagination. When we talk about श्रद्धा, प्रमाणम्, surrender, it is all erasing the insecure, interfering self, always wanting to be incharge, wanting something to be convenient. Sometimes one can conclude wrongly and will not like to give up the wrong conclusion. Realities do not come under the realm of पुरुष's wish or conclusion. Therefore टीकाकार concludes beautifully, यत्पुरुषतन्त्रं तन्मिथ्या इति । मिथ्या here is अपहुवार्थे, meaning, it is false knowledge, not अनिर्वचनीयार्थे ।

Therefore मीमांसा becomes very important in understanding the शास्त्र, otherwise you can look at the शास्त्र and conclude what you want, it is all wishful thinking. Many आचार्य's wish to prove that world is real, not understanding what we say. We do not say that the world is unreal or that it does not exist. We say all that is here is one ब्रह्म । What is it that they want to prove? Being वैदिक's, they look at the same शास्त्र, they bring their बुद्धि and thinking skills to the शास्त्र and read whatever they want to read. They are giving lip service to प्रमाणम् । For प्रमाणम् to operate you have to cancel yourself. These are all very important part of the शास्त्र ।

एवम्, in the same manner, यथा स्थाणुदृष्टान्ते, just as with reference to स्थाणु, similarly, भूतवस्तुविषयाणां प्रामाण्यं वस्तुतन्त्रम्, valid knowledge of भूतवस्तु's is as true as the object. भूतवस्तु means existent वस्तु । भूतवस्तु also includes what existed before, as it existed, unlike Indian History. तत्रैवं सति, that being

so, ब्रह्मज्ञानमपि, knowledge of ब्रह्म also वस्तुतन्त्रमेव, is as true as ब्रह्म, भूतवस्तुविषयत्वात्, because it is भूतवस्तुविषयम्, it is not भव्यवस्तु like अदृष्ट, that has to be created, that has पुरुषबुद्ध्यपेक्षा, that depends on your decision, whether you want it or not, like in a supermarket. जगत्कारणं ब्रह्म is आत्मा – in this what is it that you have to do? You have nothing to do. भूतवस्तुविषयत्वात्प्रामाण्यं वस्तुतन्त्रमेव ।

ननु भूतवस्तुत्वे ब्रह्मणः प्रमाणान्तरविषयत्वमेवेति वेदान्तवाक्य-विचारणानर्थिकैव प्राप्ता ।

A पूर्वपक्षी objects, 'Did you say ब्रह्म is भूतवस्तु, सिद्धवस्तु?' 'Yes.' 'If it is सिद्धवस्तु, it should be available for other प्रमाणs. Why do you go to वेद?' According to him, वेद talks about अपूर्वs like पुण्यपाप, अग्निहोत्रादियागs, अग्निरुणेन्द्रादिदेवताs, स्वर्गादिफलs etc., which are प्रमाणान्तरानधिगतार्थाः । अनधिगतत्वम् alone is वेदार्थ । A सिद्धवस्तु is प्रमाणान्तरवेद्यम्, it is available for other प्रमाणs and it is not वेदार्थ । Therefore, वेदान्तवाक्यविचार is अनर्थिका, meaningless, it does not serve any purpose, इति there is an objection.

Even though both धर्म and ब्रह्म are known only through वेदप्रमाणम्, धर्मसाम्यम् is not there for ब्रह्म, because ब्रह्म is the very आत्मा, the प्रमाता's स्वरूप, it is नित्यापरोक्ष, अपरोक्ष-ज्ञानावसानत्वाद्ब्रह्मणः, the pursuit of ब्रह्मजिज्ञासा culminates in अहं ब्रह्मास्मीति अपरोक्षज्ञानम्, whereas धर्म is नित्यपरोक्षः । So, with reference to ब्रह्मज्ञानम्, अनुभव, तर्क, etc are necessary, your own experiences can be examined, and तर्क can be used to dismiss all other possibilities that stand against the vision

of वेदान्त and make your own understanding clear. When a पूर्वपक्ष is presented, it is part of our own enquiry, it is part of our learning, because we have to see the fallacy in the argument. Otherwise we are swallowing the arguments with belief. ब्रह्मज्ञानम् is अपरोक्षज्ञानम्। Belief will not remove अज्ञानम्, maybe, it provides a basis for enquiry. We do not really call it belief, we call it श्रद्धा।

ननु तर्हि ब्रह्म प्रत्यक्षाद्यन्यप्रमाणगोचरम्, ब्रह्म is available for other means of knowledge. So अनधिगतत्वम् is not there for ब्रह्म। ब्रह्म प्रत्यक्षादिगोचरम्, धर्मविलक्षणत्वात्, घटादिवत्। घट is भूतवस्तु and it is other than धर्म, पुण्य, which is नित्यपरोक्ष। So घटादिवत्, धर्मविलक्षणत्वात्, ब्रह्म is प्रमाणान्तरवेद्यम्। तथा च, that being so, जन्मादिसूत्रे जगत्कारणानुमानं विचार्यम्, what is to be discussed in the जन्मादिसूत्र is that अनुमान establishes जगत्कारणत्वम् of ब्रह्म। अनुमानम् is the विचारविषय because सिद्धार्थे अनुमानस्य मानत्वात्, प्रमाणत्वात्, अनुमानादि being प्रमाणम् for भूतवस्तु and not श्रुति। You do not need श्रुति at all. तद्विचारस्य श्रुतिविचारस्य निष्फलत्वादिति शङ्कते, श्रुतिवाक्यस्य need not be enquired into because when it is not a प्रमाण, विचार is निष्फल। अनुमान has to be enquired into to see whether it is valid. Therefore जन्मादिसूत्र is based on अनुमान, इति there is a doubt.

ननु, भूतवस्तुविषयत्वे ब्रह्मणः, if ब्रह्म is an object which is already existing, you get the व्याप्ति, यद्यत् भूतवस्तुविषयं तत्तत्प्रत्यक्षादिप्रमाणवेद्यम्, भूतवस्तुविषयत्वात्, घटादिवत्। Then वेदान्तवाक्यविचारणा अनर्थिका एव प्राप्ता, this enquiry into the वाक्यस्य of शास्त्र becomes a fruitless exercise. When this is arrived at, भाष्यकार says,

न । इन्द्रियाविषयत्वेन सम्बन्धाग्रहणात् । स्वभावतो विषय-
विषयाणीन्द्रियाणि, न ब्रह्मविषयाणि ।

इन्द्रियाविषयत्वेन सम्बन्धाग्रहणात्, this is a very important sentence. According to पूर्वपक्षी, ब्रह्म is अनुमानवेद्य । For that there must be सम्बन्धग्रहणम्, in other words, अनुमानं व्याप्तिज्ञानमपेक्षते । When you say पर्वतः वह्निमान्, धूमवत्त्वात्, mountain has fire, because I see the smoke, there is a सम्बन्धग्रहणम् between the smoke that is seen and the fire that is not seen. धूमवान् is प्रत्यक्ष, वह्निमान् is अनुमान । Wherever there is smoke, there must be fire, is the knowledge of connection between smoke and fire. धूमेन सम्बद्धः वह्निः । Without fire there is no smoke and if there is smoke, there must be fire. What is the व्याप्ति here with reference to ब्रह्म being जगत्कारणम्? You cannot say, I see the जगत्, therefore it is ब्रह्मजन्यम्, born of ब्रह्म । There is no सम्बन्ध between जगत् and ब्रह्म, ब्रह्मणः इन्द्रियाग्रहणात्, ब्रह्म being not available for any sense perception. You see only the five sense objects, शब्दस्पर्शरूपरसगन्धाः । Based upon that sensory perception, you conclude certain things. But ब्रह्म is not objectified by the senses, प्रत्यक्षेण व्याप्तिग्राहकायोगात् । Therefore, प्रमाणान्तराविषयत्वम् is there for ब्रह्म । You can say only this much, 'यत्कार्यं तत्सकारणम्', but never, 'यत्कार्यं तद्ब्रह्मजम्' । Anything born has its cause, you can prove that logically. किं तत्कारणम्? एकं वा, अनेकं वा, is it one cause, or are there many causes, you have no means of knowledge. इन्द्रियाविषयत्वेन सम्बन्धाग्रहणात्, अनुमान is not possible. You cannot connect जगत् to ब्रह्म ।

Therefore, भाष्यकार says, इन्द्रियाणि विषयविषयाणि, विषयाः एव विषयाः येषां तानि विषयविषयाणि, इन्द्रियस्य are those for which शब्दस्पर्शरूपरसगन्धविषयस्य are the विषयस्य, objects. They are not ब्रह्मविषयाणि, they do not have ब्रह्म as their object. Ears can hear sound, eyes can see colour and form and other senses can pick up their own object. ब्रह्म does not come under any of them.^{५४} If any one of them is ब्रह्म, then knowing ब्रह्म is not going to be any different from knowing an object.

भाष्यकार only says, 'विषयविषयाणि इन्द्रियाणि' । He does not quote any श्रुति here. This is not the place for quotation because it is obvious. When it is obvious you do not quote श्रुति like 'पराञ्चि खानि ...' (क.उप.४-१).

सति हीन्द्रियविषयत्वे ब्रह्मणः, इदं ब्रह्मणा सम्बद्धं कार्यमिति गृह्येत । कार्यमात्रमेव तु गृह्यमाणं किं ब्रह्मणा सम्बद्धं किमन्येन केनचिद्वा सम्बद्धमिति न शक्यं निश्चेतुम् ।

ब्रह्मणः इन्द्रियविषयत्वे सति हि, if ब्रह्म is available for objectification by senses, then we can say इदं कार्यं ब्रह्मणा सम्बद्धम्, like even we see a cloth and connect it to cotton or silk or whatever it is made of. Cloth is सम्बद्धम्, connected with cotton. We see the cotton fabric in the cloth. But you cannot see something that is connected to ब्रह्म । There is no such ब्रह्मणा सम्बद्धः देशः कालः वाय्वादिः वा । There is no space, time or any element

^{५४} 'अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । (क.उप.३-१५)

connected to ब्रह्म । If ब्रह्म is इन्द्रियविषय then इदं कार्यं ब्रह्मणा सम्बद्धं कार्यमिति गृह्येत, one would be able to grasp that way. तु whereas, कार्यमात्रमेव गृह्यमाणम्, what is experienced by you, grasped by you, seen by you, known by you is only कार्यम्, and that कार्यं किं ब्रह्मणा सम्बद्धम्, whether it is connected to ब्रह्म or किमन्येन केनचिद्वा सम्बद्धम् or it is connected with something else, in a कारणकार्य situation, in a cause effect situation इति how do you know? न शक्यं निश्चेतुम्, it is not possible to determine. Therefore, श्रुतिरेव शरणम् ।

तस्माज्जन्मादिसूत्रं नानुमानोपन्यासार्थम् । किं तर्हि? वेदान्तवाक्य-प्रदर्शनार्थम् ।

जन्मादिसूत्रम् is not meant for examining any अनुमान about जगत्कारणम् । The अनुमान - इदं जगत् ब्रह्मकार्यं कार्यत्वात् घटवत्, is not valid because you cannot even establish that इदं जगत् is a कार्यम् । जन्मादिसूत्रम् is for the purpose of examining शास्त्रप्रमाणम्, with reference to जगत्कारणम् । जगत्कारणम् is important because जगत्कारणं ब्रह्म happens to be आत्मा, and that ज्ञानम् is मोक्ष । बन्धस्य कारणम् is अध्यास and अध्यासनिवृत्ति is by अज्ञाननिवृत्ति, for which you require ब्रह्मज्ञानम् । Therefore अथातो ब्रह्मजिज्ञासा, thereafter, therefore ब्रह्मविचारः कर्तव्यः इति, मोक्षफल being there, वेदान्तवाक्यप्रदर्शनार्थमेव जन्मादिसूत्रम्, the purpose of जन्मादिसूत्रम् is only to analyse the वेदान्तवाक्यs and show their meaning, इति भाष्यकार concludes.

टीकाकार says, in order to arrive at the cause of the जगत् as ब्रह्म, श्रुति alone is प्रमाणम्, therefore श्रुतिरेव विचारणीया, श्रुतिवाक्य alone

has to be examined. Then what about अनुमान? Generally कारणम् is द्विविधम् - निमित्तम्, the maker and उपादानम्, the material. In the श्रुतिवाक्य 'यतो वा इमानि...' (तै.उप.३-१) the word येन and यस्मिन् being singular, both the causes are one and the same. If maker is different from material, the material is where pot is, clay is where pot is, but potmaker is at his home. Here both निमित्तम् and उपादानम् are one, therefore the whole जगत् is ब्रह्मात्मकम्। 'सोऽकामयत, बहु स्यां प्रजायेयेति, स तपोऽतप्यत' (तै.उप.२-६), points to निमित्तम् and 'सच्च त्यच्चाभवत्,सत्यं चानृतं च सत्यमभवत्' (तै.उप.२-६), points to उपादानम्। ब्रह्म became everything. Now we can have any number of अनुमानs to assimilate this vision of the श्रुति। एकविज्ञानेन सर्वं विज्ञातं भवति, by the knowledge of one thing everything is as well known, 'वाचारम्भणं विकारो नामधेयम्, मृत्तिकेत्येव सत्यम्', (छा.उप.६-४), this is all अनुमान। अनुमान is not the topic of this सूत्रमिति this is the conclusion of the discussion here.

जन्मादिसूत्रs are मीमांसासूत्रs, where वाक्यमीमांसा is done. Naturally these सूत्रs are meant for analysing, examining, with the सम्प्रदाय, the various श्रुतिवाक्यs. श्रुतिरेव प्राधान्येन विचारणीया, श्रुति alone is primarily examined by the सूत्रs। Therefore, there is श्रुतिसंगति, connection between सूत्र and श्रुति। If श्रुति alone is examined in this सूत्र, then, even though all श्रुतिस that talk about ब्रह्म are covered by the सूत्र, primarily one वाक्य is examined in one अधिकरणम् and the श्रुतिवाक्य that is examined in जन्माद्यधिकरणम्, is being pointed out in this sentence of the भाष्य -

किं पुनस्तद्वेदान्तवाक्यं यत्सूत्रेणेह लिलक्षयिषितम्? 'भृगुर्वै वारुणिः वरुणं पितरमुपससार, अधीहि भगवो ब्रह्मेति' इत्युपक्रम्याह - 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्विद्मेति' (तै.उप.३-१) ।

Then what is that वेदान्तवाक्य which is लिलक्षयिषितम्, लक्षयितुमिष्टम्, desired to be enquired into, लक्षणार्थत्वेन, for the purpose of presenting a तटस्थलक्षणम् for ब्रह्म? What is the विषयवाक्य which is विचारयितुमिष्टम्, with respect to which an enquiry is desired to be undertaken? इति भाष्यकारः विषयवाक्यं पृच्छति, asks a question regarding the वाक्य analysed in this सूत्र । इह means ब्रह्मणि, with reference to जगत्कारणं ब्रह्म ।

टीकाकार recollects what is discussed in the first सूत्र and connects it to this सूत्र । अथातो ब्रह्मजिज्ञासा इत्यस्मिन् प्रथमसूत्रे, in the first सूत्र, विशिष्टाधिकारिणः, for the अधिकारी for ब्रह्मज्ञानम्, ब्रह्मविचारः कर्तव्यः इति ब्रह्मविचारं प्रतिज्ञाय, thereafter therefore, introducing ब्रह्मविचार, then, ब्रह्मज्ञातुकामस्य, for that person who is a जिज्ञासु, who is interested in knowing ब्रह्म, द्वितीयसूत्रे लक्षणमुच्यते, in the second सूत्र the लक्षणम् of ब्रह्म is told. He presents the whole context here. All that भाष्यकार has to do is to quote 'यतो वा इमानि भूतानि जायन्ते,' which is the विषयवाक्य, but he starts from भृगुर्वै वारुणिः... Why? The टीका makes it clear.

तथैव श्रुतावपि, in the श्रुति also, मुमुक्षोः, ब्रह्मज्ञातुकामस्य, for the one who is desirous of gaining मोक्ष, ब्रह्म ज्ञाप्यते । In fact, unknowingly everybody is a मुमुक्षु only. Who does not want to have मोक्ष, freedom from sorrow? Everybody wants to have and all

of us are मुमुक्षुs. But one does not know what one really wants in life and everyone thinks that one will be okay if he gets what he desires. This is how people are groping without having any clarity with reference to what one wants. One who has this clarity is a मुमुक्षु । Then that desire to get मोक्ष is to be converted into a desire for ब्रह्मज्ञानम् । मोक्षाय ब्रह्मज्ञानम्, ज्ञानाय शास्त्रप्रमाणविचारः and विचाराय गुरूपसदनम्, all these are to be connected. There is सम्बन्ध all the way. I want to have मोक्ष, for which I have to gain ब्रह्मज्ञानम्, this is सम्बन्ध । ब्रह्मज्ञानाय, I need to expose only to वेदान्तप्रमाणम्, again सम्बन्ध । For the study of शास्त्र, I need an आचार्य, that is final सम्बन्ध । Between what you want to accomplish, and what you do, there must be some connection, then only there is sanity. Somebody wanted to cut his hair, and he was told to get scissors. When he got the scissors, he began cutting alright, but cutting the bush. There is no connection. वैराग्य is only seeing the absence of connection between what one wants and what one does.

टीकाकार very nicely brings out the significance in भाष्यकार quoting the श्रुतिवाक्य along with the उपक्रम here. The purpose in भाष्यकार citing the सोपक्रमवाक्यम् is to show that the order in which the first two सूत्रs occur has the same order that is seen the तैत्तिरियश्रुति । भृगु is a मुमुक्षु and ब्रह्मज्ञातुकामः desiring to know the लक्षण of ब्रह्म । तस्य जगत्कारणत्वोपलक्षणानुवादेन - उपलक्षण refers to तटस्थलक्षणम् – by revealing the तटस्थलक्षणम्, ब्रह्म ज्ञाप्यते, ब्रह्म is taught. सूत्रकार also follows the same order in his सूत्रs, first presenting the जिज्ञासा and then the

तटस्थलक्षणम् । Thus भाष्यकारः सोपक्रमवाक्यं पठित्वा श्रौतार्थक्रमानुसारित्वं सूत्रस्य दर्शयति ।

Once upon a time भृगुः, who was वारुणिः, वरुणस्यापत्यम्, son of वरुण, पितरमुपससार उप समीपं गतवान्, approached his father and asked him for this knowledge. One has to ask for it; for the asking alone it is given. You have to make a choice to know ब्रह्म । You may be born of वरुण, you still have to ask for it. So he requested, 'अधीहि भगवो ब्रह्म' इति । भगवः, Oh Lord, अधीहि, मदर्थं स्मारय, उपदिश, for my sake, please recollect and make me see. Once a person knows the वस्तु, that is enough; he does not have to remember all the प्रक्रियाः. But when one has to teach, he has to remember the entire प्रक्रिया । Accepting the request of भृगु, वरुण taught him.

वरुण says, 'यतो वा इमानि भूतानि जायन्ते, यतः, यस्मात्कारणात्, from which cause इमानि आकाशादिभूतानि, भौतिकानि विषयाणि शरीराणि च जायन्ते, all these elements and elementals are born, येन जातानि जीवन्ति, by which those who are born sustain themselves, यस्मिन् प्रयन्त्यभिसंविशन्ति, in which they get resolved, तद्विजिज्ञासस्व तद्ब्रह्मेति, know that जगत्कारणम् to be ब्रह्म' । The suffix तसिल् in यतः indicates पञ्चमी, यस्मात् । विशन्ति means enter, and the prefixes अभि and सम् indicate that without a trace of their individuality they resolve, in other words, they become अव्यक्त, unmanifest. तद्ब्रह्म विजिज्ञासस्व, may you entertain a desire to know that ब्रह्म, and until the desire is fulfilled never stop your enquiry. So, the meaning of यच्छब्द is revealed as ब्रह्म । This is the तटस्थलक्षणम्, it reveals ब्रह्म to be both the causes, the maker and the material. Maker

implies that जगत्कारणं is चेतनम्। But why do you say, चेतनं ब्रह्म जगत्कारणम्? Because निर्णयवाक्य says, 'आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते ... आनन्दं प्रयन्त्यभिसंविशन्ति' (तै.उप.३-६). यतः आनन्दाद्धयेव जायन्ते, आनन्दं प्रयन्त्यभिसंविशन्ति, ब्रह्म is आनन्दम्, and आनन्दम् is चैतन्यम्। There is no insentient आनन्दम्। आनन्दम् is centred on you, चेतनपुरुष, therefore ब्रह्म आनन्दं भवति, चेतनं ब्रह्म जगत्कारणम् and therefore you get स्वरूपलक्षणम्। This is called uniqueness in quoting. When you quote, it should bring the whole thing like noodles. आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते, therefore आनन्दो ब्रह्मेति व्यजानात्, that is how it will come and that is the निर्णयवाक्य।

तस्य च निर्णयवाक्यम् - 'आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति, आनन्दं प्रयन्त्यभिसंविशन्तीति' (तै.उप.३-६)। अन्यान्यप्येवंजातीयकानि वाक्यानि नित्यशुद्धबुद्धमुक्तस्वभावसर्वज्ञ-स्वरूपकारणविषयाण्युदाहर्तव्यानि ॥ १-१-२ ॥

अन्यान्यपि वाक्यानि उदाहर्तव्यानि, all other वेदान्तवाक्यस्य talking about ब्रह्म, उदाहर्तव्यानि, are to be cited here, to see the consistency in the श्रुति and gain दार्ढ्यं in knowledge. The निर्णयवाक्य is the वाक्य that resolved भृगु's doubt. He began the विचार with the doubt, whether अन्नम् is ब्रह्म, because अन्नाद्धयेव खल्विमानि भूतानि जायन्ते..., everything is born of food, sustained by food and goes back to food, therefore am I modified food? The father tells him, 'तपसा ब्रह्म विजिज्ञासस्व, ब्रह्म is still not understood, not determined. अन्नम् is ब्रह्म but ब्रह्म is not अन्नम्, therefore, do further तपस्।' Then भृगुः प्राणो ब्रह्मेति व्यजानात्,

understood that प्राण is ब्रह्म but ब्रह्म is not प्राण; मनो ब्रह्मेति व्यजानात्, mind is ब्रह्म, but ब्रह्म is not mind; and विज्ञानं ब्रह्मेति व्यजानात्, कर्ता is ब्रह्म but ब्रह्म is not कर्ता। And finally he understood, आनन्दो ब्रह्मेति व्यजानात्, भोक्ता is ब्रह्म, but ब्रह्म is not भोक्ता; ब्रह्म is भोक्तृस्वरूप, आनन्दस्वरूप, and that is the निर्णयवाक्यम्।

Why do you say it is निर्णयवाक्यम्? Because भृगु did not come back again. All doubts disappeared, विचार has resolved in knowledge. In the wake of knowledge that आनन्द is ब्रह्म, which is अनन्त, limitless, in terms of सत्, existence and चित्, knowledge, there is removal of all errors, doubts and vagueness.

टीकाकार picks up the word येन in येन जातानि जीवन्ति and says, कारणस्य एकत्वं विवक्षितम्, शास्त्र makes it clear by the word येन that कारणमेकमेव। If we do not accept शास्त्र, then the possibility of जगत् being अनेककर्तृकम् cannot be dismissed. जगत् has many creators, अनेकात्मकत्वात्, because it is manifold, variegated, प्रासादादिवत् like mansion has got carpenters, masons, and so on इति we gave a counter argument to नैयायिकs who tried to establish जगतः एककर्तृकत्वम् logically. शास्त्र alone is प्रमाणम् for एककर्तृकत्वम् which cannot be established by logic. The word येन reveals that both उपादानम् and निमित्तम् are one and the same and covers सहकारिकारणम्, all the tools that are necessary for the creation of this जगत्। In keeping with the मिथ्या nature of the जगत्, what you require is only all-knowledge. यदेकं कारणं तद्ब्रह्म, यत्कारणं तदेकं ब्रह्म, either way you can take. It is अखण्डार्थवाक्य, महावाक्य। कारणम् is

अभिन्ननिमित्तोपादानं ब्रह्म, it is maker, it is material, there is no other कारणम् necessary. The words यतः and येन in the verse 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्', (भ.गी.१८-४६) also remind us of the same वाक्य that is discussed in the सूत्र ।

किं तर्हि स्वरूपलक्षणमित्याशङ्क्य, raising a question as to what then is the स्वरूपलक्षणम्, टीकाकार concludes that वाक्यशेषाद् निर्णीतः it is ascertained by the वाक्यशेष । When you quote a वाक्य, the whole section, the whole प्रकरण is called वाक्य । Until भृगु completes the enquiry, the वाक्य continues. He comes to his father again and again and continues to enquire into the meaning of यच्छब्द until it is clearly known. How do you know that he knew? Maybe, he was frustrated. No, he did not come back and the वाक्य is complete when the श्रुति says, सैषा भार्गवी वारुणी विद्या, सा एषा भृगुणा प्राप्ता भार्गवी विद्या, वरुणेन प्रोक्ता वारुणी विद्या, this is the विद्या received by भृगु and unfolded by his father वरुण । That is the वाक्यशेष । यतश्शब्दः reveals ब्रह्म and the स्वरूप of ब्रह्म is वाक्यशेषाद् निर्णीतः, ascertained from the word आनन्द that comes later in the वल्ली । It means अनन्त which occurs in the वाक्य 'सत्यं ज्ञानमनन्तं ब्रह्म' । आनन्द has to be of the nature of चित् and there is no चित् without being सत् । So the स्वरूपलक्षणम् of ब्रह्म walks in. तदस्थलक्षणम् naturally brings in स्वरूपलक्षणम् । Already शास्त्र is there for that. तदस्थ decides everything, because it is able to do व्यावर्तकम् ।

एवंजातीयकानि वाक्यानि, वाक्यs belonging to the same जाति, same class, same subject matter, such as, 'यः सर्वज्ञः... तस्मादेतद्ब्रह्म नाम

रूपमन्नं च जायते' (मु.उप.१-१-१०), 'विज्ञानमानन्दं ब्रह्म' (बृ.उप.३-९-२८), अन्यान्यपि शाखान्तरीयवाक्यानि, and also sentences belonging to other वेदs उदाहर्त्तव्यानि, have to be cited here. What kind of वाक्यs are they? नित्यशुद्धबुद्धमुक्तस्वभावसर्वज्ञस्वरूपकारणविषयाणि, the वाक्यs whose विषय, subject matter is the cause of this entire जगत् and the स्वरूप of the cause have to be cited and understood. What type of कारणम्? A कारणम् whose स्वरूप is नित्यशुद्धबुद्धमुक्तस्वभाव which is ब्रह्म । नित्य is eternal, not subject to change, not subject to time, not subject to modification. I take myself to be mortal and mortality is taken to be the धर्म of the आत्मा । नित्यं ब्रह्म त्वमसि इति that is negated by the शास्त्र । I have concluded that I am subject to पुण्यपाप and रागद्वेष । शास्त्र says, no, नित्यशुद्धं त्वमसि । नित्यं ब्रह्म is शुद्धं ब्रह्म, नित्यशुद्धं ब्रह्म । अशुद्धि is अन्तःकरणधर्म, सूक्ष्मशरीरधर्म, because all पुण्यपाप, etc belong to सूक्ष्मशरीर and not to the वस्तु । ब्रह्म is नित्यबुद्धम्, always of the nature of knowledge. There is no trace of ignorance in ब्रह्म, it is not stained by ignorance. भाष्यकार uses the word नित्यबुद्धम् because you are not going to become बुद्ध । Everybody wants to become बुद्ध । You are already a बुद्ध, you do not become बुद्ध । I think I am bound and शास्त्र says, no, you are मुक्तं ब्रह्म, नित्यमुक्तं ब्रह्म, ever-free ब्रह्म । Anything you say about ब्रह्म has to be नित्य because ब्रह्म is नित्यम् । With reference to जगत्कारणत्वम्, ब्रह्म is सर्वज्ञम् and सर्वशक्तिम् ।

In this manner we have to draw लक्षणद्वयवाक्यs from all the शाखाs of each वेद, sentences talking about the twofold लक्षण of ब्रह्म, तटस्थ and स्वरूप । What we are quoting now is

कृष्णयजुर्वेद, other वाक्यs are of ऋग्वेद, शुक्लयजुर्वेद, सामवेद, and अथर्ववेद, which are जिज्ञास्ये ब्रह्मणि समन्वितानि, with reference to ब्रह्म which is the object of our desire to know, सम्यगन्वितानि, have their topic in ब्रह्म। विज्ञानमानन्दं ब्रह्म (बृ.उप.३-९-२८), इत्यादिवाक्यs are purely revealing the स्वरूप of ब्रह्म। Then what happens? तद्धिया, तद्बुद्ध्या तस्य ब्रह्मणः ज्ञानेन, मुक्तिरिति सिद्धम्, one gains मोक्षः by knowledge of that ब्रह्म।

One thing to note here is that if you have तटस्थवाक्यs, स्वरूपवाक्यs will automatically come, it will ask for स्वरूप। But if you have only स्वरूपवाक्यs, it will create dissociation. You will hold on to आत्मा consciousness, and the जगत् remains unaccounted for. अद्वैतम् is centred on तटस्थलक्षणम्। People do not understand the importance of it. Negation is always given importance. I am not the body, I am not the mind, etc creates dissociation whereas the fact is that the body, mind, etc are ब्रह्म, but ब्रह्म is free from them. That is विवेक। Even though it is true that मनोबुद्ध्यहङ्कारचित्तानि नाहम्, it can mislead people. शास्त्र is very clear, प्राणं ब्रह्म, मनो ब्रह्म, विज्ञानं ब्रह्म, then आनन्दं ब्रह्म। शास्त्र is just brilliant with the negation method. It says, out of ब्रह्म came आकाश, and from आकाश which is ब्रह्म came वायु, and thus from every successive cause which is not separate from ब्रह्म, अन्नम् came, अन्नरसमयपुरुष came, प्राण came, मनः came, and so on. All these are ब्रह्म, but ब्रह्म is not any one of them. In तटस्थ the enquiry begins and in स्वरूप it resolves. Therefore, वेदव्यास took only तटस्थलक्षणम् as लक्षणम् of ब्रह्म। That तटस्थलक्षणम् will bring in स्वरूपलक्षणवाक्यs; this is the सम्प्रदाय।

॥ अथ शास्त्रयोनित्वाधिकरणम् ॥

सर्वस्य जगतः कारणत्वात्, being the cause of entire जगत्, ब्रह्म is सर्वज्ञं सर्वशक्तिमत्, all-knowledge, all-power and this has already been established by the जन्माद्यधिकरणम्। In order to make the understanding of सर्वज्ञत्वम् of ब्रह्म more firm, we have an argument, शास्त्रस्यापि योनिः कारणं ब्रह्म। There is therefore no special संगति for this अधिकरणम्, but an अवान्तरसंगति, a secondary connection. This सूत्र is complementary to the previous सूत्र।

It can also be आक्षेपसंगति। We have seen that प्रधानम्, परमाणु इत्यादि being जडम् cannot be जगत्कारणम् because any creation pre-supposes knowledge and therefore, जगत्कर्तृ is चेतनं ब्रह्म। Now, यज्जगत्कर्तृ, तद्वेदस्यापि कर्तृ, जगत्कारणं ब्रह्म is शास्त्रस्यापि योनिः, वेदस्यापि कारणम्, and therefore चेतनं ब्रह्मैव सर्वज्ञं भवति। There is an आक्षेप, objection here. वेद is अनादि, it has no beginning, it was not started by anybody. श्रुतिवाक्य is also there to this effect. 'Then how can ब्रह्म be the cause for everything? इति आक्षेपसंगत्यापि this अधिकरणम् is connected to previous अधिकरणम्।

The पाद is discussing 'यतो वा इमानि भूतानि जायन्ते' 'सत्यं ज्ञानमनन्तं ब्रह्म', 'अस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः' (बृ.उप.२-४-१०) इत्यादिवाक्यs which are स्पष्टब्रह्मलिङ्गवाक्यानि। From this limitless ब्रह्म alone is the वेद, which is अनायासेन कृतम्, done effortlessly, निश्वासमिव, like breathing and therefore सर्वज्ञं ब्रह्म जगत्कारणमिति पादसंगतिः।

ब्रह्मण्येव समन्वयस्य भावात्, अध्यायसंगतिः। शास्त्रवाक्यविचार being there शास्त्रसंगतिः इति, these are the संगतिस, connections, and all these संगतयः are ऊह्याः।

In वैयासिक्यन्यायमाला, विद्यारण्य says -

न कर्तुं ब्रह्म वेदस्य किंवा कर्तुं न कर्तुं तत्।

विरूप नित्यया वाचेत्येवं नित्यत्ववर्णनात् ॥ १ ॥

कर्तुनिश्चसिताद्युक्तेर्नित्यत्वं पूर्वसाम्यतः।

सर्वावभासिवेदस्य कर्तृत्वात्सर्वविद्भवेत् ॥ २ ॥

Is ब्रह्म वेदस्य कर्तुं, the revealer, the author of the वेद, न वा, or not, that is the सशंय, doubt. The विषय, topic of this अधिकरणम् is ब्रह्मणः वेदकर्तृत्वम् and the पर्वपक्ष is ब्रह्म वेदस्य न कर्तुं। The पर्वपक्षी quotes a श्रुतिवाक्य, 'वाचा विरूप नित्यया', wherein a देवता is addressed as 'विरूप', and told नित्यया वाचा ब्रूहि इति। वाचा means वेदेन, as वेद is नित्य, eternal, being अनादि, beginningless. Therefore पर्वपक्षी's stand is ब्रह्म वेदस्य न कर्तुं because if the वेद is created by ब्रह्म, then it becomes a कार्य, and hence will not be नित्य। वेदस्य नित्यत्वश्रुतेः, श्रुति being there, वेद is नित्यः इति। There is also a स्मृति which says 'अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा। आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः' इति which also talks about the नित्यत्वम् of the वेद and therefore वेदस्य नित्यत्ववर्णनात् ब्रह्म वेदस्य न कर्तुं।

सिद्धान्ती quotes the वाक्य, 'अस्य महतो भूतस्य निःश्वसितमेतद्यहग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः' (बृ.उप.२-४-१०), which talks about how from the limitless परं ब्रह्म the वेदs are अनायासेन सृष्टम्,

effortlessly produced, निश्चसितमिव, like even breathing. Think of it - even if you have to write a sentence, you have to think about it but the वेदः अनायासेन उत्सृष्टः पूर्वसाम्यतः, like in the previous कल्प and therefore is called नित्य । The नित्यत्वम् of the वेद is not आत्यन्तिकनित्यत्वम्, being bound by time, but it is प्रवाहनित्यत्वम्, it flows perennially, कल्प to कल्प, प्रतिसर्गम्, in every creation. Therefore, श्रुति being there, which talks of the perennial नित्यत्वम् of the वेद, ब्रह्म वेदस्य कर्तृ । वेदस्य कर्तृत्वात्, शास्त्रयोनित्वात्, ब्रह्म is सर्वज्ञम्, सर्ववित् । वेद does not talk about things that one knows; हितशासनात् शास्त्रम्, it talks about topics which are beneficial to humanity and also something which is not available for other means of knowledge. Therefore सर्वावभासिवेदस्यापि कर्तृत्वम् being there for ब्रह्म, चेतनं ब्रह्म सर्वज्ञं भवति ।

भाष्यकार begins the commentary on this अधिकरणम् saying -

जगत्कारणत्वप्रदर्शनेन सर्वज्ञं ब्रह्मेत्युपक्षिप्तम्, तदेव द्रढयन्नाह -

शास्त्रयोनित्वात् ॥ (१-१-३)

जगत्कारणत्वप्रदर्शनेन, by showing ब्रह्मणः जगत्कारणत्वम्, सर्वज्ञं ब्रह्म इत्युपक्षिप्तम्, ब्रह्म is सर्वज्ञम् is accepted. तदेव द्रढयन्, making it firm, सूत्रकारः आह, शास्त्रयोनित्वादिति । टीकाकार has a nice prayer, ग्रन्थारम्भे, ग्रन्थमध्ये, समाप्तावपि, मङ्गलाचरणम् is done, but here, because of शास्त्रयोनित्वम्, we have a beautiful verse where he praises his इष्टदेवता, श्रीराम, approaching him in the typical way -

यस्य निश्चितं वेदाः सर्वार्थज्ञानशक्तयः ।

श्रीरामं सर्ववित्तारं वेदवेद्यमहं भजे ॥

अहं भजे I salute, I sing in praise of, I worship श्रीराम, राम who is श्रिया युक्तः, always with श्री, माया; सर्ववित्तारं, one who is सर्वज्ञ, all-knowledge; वेदवेद्यम्, one who is understood through the वेद; and यस्य whose निश्चितम्, breathing is सर्वे वेदाः, all the वेदs which are सर्वार्थज्ञानशक्तयः, a powerhouse of providing all forms of पुरुषार्थs, धर्म, अर्थ, काम and मोक्ष । To that श्रीराम, who is परमपुरुष, परमेश्वर, my salutations, इति टीकाकार makes a prayer.

ब्रह्म is सर्वज्ञम्, अस्य जगतः कारणत्वात्, without कारणान्तरापेक्षा, dependence on another कारणम् । जगत् is not अनेककर्तृकम्, if it is अनेककर्तृकम्, सर्वज्ञत्वम् cannot be established; it is एककर्तृकम् । Therefore जगत्कारणत्वात्, being कारणम् of this entire जगत्, ब्रह्म सर्वज्ञमिति प्राप्तम् । What is the logic for this conclusion? This is an assimilating logic - यो यत्कर्ता स तज्ज्ञः, one who is creator of a given thing knows that thing, यथा कुलालः, just as a pot-maker, इति व्याप्तिः अस्ति । घटकर्ता कुलालः घटज्ञः, the कुलाल knows घट, पटकर्ता पटज्ञः, now सर्वस्य कर्ता, जगतः कर्ता, सृष्टिस्थितिभङ्गकर्ता, सर्वज्ञः must be all-knowledge naturally. This is आर्थिकम्, अर्थात्प्राप्तम्, अनुमानप्राप्तम् । सर्वकर्तुः सर्वज्ञस्य चेतनत्वेन प्रधानादिनिरास is already done as knowledge always rests in a conscious being. And in order to further negate प्रधानम्, अणु, etc वेदकर्तृत्वहेतुना, वेदस्यापि कर्तृत्वमस्ति ब्रह्मणः इत्यनेन हेतुना, by the reason that ब्रह्म is even वेदकर्तृ, and therefore जडप्रधानम् cannot be the cause for this world, and चेतनं

ब्रह्म alone is the cause, इति द्रढयन्, establishing this firmly, सूत्रकारः आह इत्यर्थः ।

The first पाद of ब्रह्मसूत्रम् analyses स्पष्टब्रह्मलिङ्गवाक्यस्य. The वाक्य for this अधिकरणम् is 'अस्य महतो भूतस्य निःश्वासितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः' (बृ.उप.२-४-१०). This बृहदारण्यकवाक्य is the subject matter and it further establishes the सर्वज्ञत्वम् of ब्रह्म । Therefore ब्रह्मणः वेदस्यापि कर्तृत्वमस्तीति स्पष्टब्रह्मलिङ्गम् is there. तत्किं वेदहेतुत्वेन ब्रह्मणः सर्वज्ञत्वं साधयति उत न साधयति इति संदेहः, whether this वाक्य वेदहेतुत्वं साधयति or not, does this वाक्य really establish ब्रह्म being the cause for वेद or not, इति doubt is there.

The पूर्वपक्षी has a commitment to prove चेतनं ब्रह्म is not जगत्कारणम्, that is his फलम् । If we say चेतनं ब्रह्म is जगत्कारणम् and it is अभिन्ननिमित्तोपादानकारणम्, he has to accept मिथ्या but his commitment is to prove that जगत् is सत्यम् । The फलम् for the पूर्वपक्षी is अचेतनं प्रधानम् is जगत्कारणम् । सिद्धान्ते तत्सिद्धिः, चेतनब्रह्मकारणत्वसिद्धिः । वेद is not a book of subjective scientists. वेद talks of objective things also; heaven is not subjective, पुण्यपाप is not subjective, अग्निहोत्रादिकर्म is not subjective, and इन्द्रादिदेवताs are not subjective. The whole blessed thing is objective. A scientist who talks about subject is not a subjective scientist; the one who talks about subject, आत्मा, is a ऋषि ।

According to पूर्वपक्षी, वेद is a body of knowledge, व्याकरणादिवत् like even grammar, etc and so it is man-made, born of

पुरुषबुद्धि and is dependent upon मूलप्रमाण^{५५}, direct perception, like eyes and ears. Everything depends upon perception and so मूलप्रमाणसापेक्षत्वम् is there for वेद। Therefore ब्रह्मणः वेदकर्तृत्वं नास्ति, ब्रह्म need not be चेतनम्, it can be प्रधानमिति पूर्वपक्षः। If you ask him, how it can create this जगत्, he will argue that it has got सत्त्वगुण which accounts for knowledge. Therefore पूर्वपक्षफलम् is चेतनत्वासिद्धिः, जगद्धेतोः चेतनत्वम् is not there, the cause of this जगत् is not a conscious being.

The सिद्धान्त is that चेतनं ब्रह्म alone can be जगत्कारणम्। वेदे हि सर्वार्थप्रकाशनशक्तिरुपलभ्यते, we see ज्ञानशक्ति manifest in the वेद and it is able to tell varieties of things such as how सुख can be gained, how लोकाः can be reached, how next जन्म can be made better, how देवताः can be invoked and worshipped through मन्त्रः, rituals, how we can make them do things for us, and so on. उपादानत्वात्, being अभिन्ननिमित्तोपादानकारणम् for वेद, ब्रह्मणः सर्वज्ञत्वं सिध्यति। वेदशास्त्रम् is in the form of ज्ञानशक्ति; the potential power that is there in the वेदमन्त्रः can invoke a देवता and get their blessing for you in the form of result and that ज्ञानशक्ति is कारणगता शक्तिः। What is the logic? The fabric made of cotton is cotton, it has got all the qualities of cotton; it is कारणगताः गुणाः। The rule is कारणगुणाः कार्ये अनुवर्तन्ते, the attributes of the cause inhere in the effect and it is the same here also. वेदगता शक्तिः comes from

^{५५} मूलप्रमाणम् refers to प्रत्यक्ष here, sense perception, which is the basis for any knowledge that we gain of the world. It is also called ज्येष्ठप्रमाणम्, that which precedes other forms of प्रमाणम्।

its कारणं ब्रह्म । Therefore वेदस्योपादानत्वात् ब्रह्मणः, ब्रह्म सर्वज्ञमिति this is the argument.

The वेद is not born out of anybody's mind. It is not possible because anybody's mind has मूलप्रमाणापेक्षा, it depends entirely upon sense perception. Even the big bang theory is based upon मूलप्रमाणम्, purely eyesight. Looking at the sky through the telescope they come to know certain facts about the light (coming from a star) and the distance from where the light comes. That measuring of distance is a very big thing. In some cases, they have measured the distance as twelve billion years. The light that has reached our eyesight today, started travelling twelve billion years ago. It is not as if somebody started walking twelve billion years ago, it is light travelling twelve billion years ago. It is mind-boggling, but the big bang theory is based upon eyesight. Any knowledge has its basis in मूलप्रमाणम्, your perception. This is given by भगवान्, eyes to see are given, ears to hear are given, nose to smell is given, tongue to taste is given and skin to feel touch is given. These are the basis for any knowledge and so any knowledge is पौरुषेय । व्याकरणम् is पौरुषेय, शिक्षा is पौरुषेय, all विद्यास्थानs are generally पौरुषेय । But वेद is not पौरुषेय । Why? मूलप्रमाणानपेक्षत्वात्, मूलप्रमाणम् not being the basis for that knowledge. मूलप्रमाणानपेक्षत्वे युगपत् ज्ञानम् is called सर्वज्ञत्वम् । No faculty of knowing is necessary. वृत्ति is not necessary. जगत्कारणम् has to be without the instrument of बुद्धि । बुद्धि itself is created.

सर्वज्ञत्वम् exists even before the creation of बुद्धि । Through मायोपाधि itself ब्रह्म is सर्वज्ञम् ।

Like even how the अध्येतारः वेदं कुर्वन्ति, the students learn वेद, अध्यापयन्ति शिष्यान्, how they teach the students, how they pick up the thread and continue, remembering what was said before, similarly भगवान् also does. What was there in the पूर्वकल्प, he repeats the same thing in this कल्प also, that is how it is revealed in the बुद्धि of the ऋषिः who received it. Where should they receive? Either भगवान् should write books and drop them or he should make the qualified people to sit and learn. The qualified people are called ऋषिः. भगवान् need not make them sit and teach, he is there inside as the very अन्तरात्मा, अन्तर्यामी, and he removes the आवरणम्, veil, himself being अनावरणः, one who is not inhibited by आवरणम्, सर्वज्ञत्वात्, being सर्वज्ञः । यत्र मूलप्रमाणं कारणं तत्र पौरुषेयता, यत्र मूलप्रमाणं नापेक्षते तत्र न पौरुषेयता । This is a very important thing to know about the शास्त्र । So all the वेदः are born but without any dependence on मूलप्रमाणम् ।

महत् ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत् सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म ।

शास्त्रस्य योनिः कारणम्, शास्त्र is born of whom, that is ब्रह्म । शास्त्रस्य योनित्वं ब्रह्मणः अस्ति । जगत् includes शास्त्रम् also. If ब्रह्म is जगत्कारणम्, it is cause of शास्त्र also, otherwise there should be another cause from whom शास्त्र comes. That is not there.

Therefore शास्त्रयोनित्वं ब्रह्मणः। Here, कारणस्य सर्वज्ञत्वसिद्धये, in order to establish the सर्वज्ञत्वम् of the कारणम्, कार्यस्य महत्त्वम् is दर्शितम्, the महत्त्वम् of the effect is shown in the cited श्रुति। If a शिष्य is very popular, and if he is introduced as disciple of so and so, his गुरु gets a certain respect, तस्यापि कारणत्वात्। This does not work always. This person, Mani, a genius, a renowned internet expert, having big stakes in many corporations, is from Agaramangudi village. His mother has nothing to do with internet. She is simple houselady. If you look at that agraharam, there is no indication of any kind of internet, or even ordinary net also, because they are ब्राह्मणः, not fishermen, they do not know any net at all; the net result is that through this person Mani, you cannot appreciate the कारणम्।

कारणम् must be more informed than the कार्यम्। We have to be very careful about this logic. वेदकर्तृत्वम् is in order to establish सर्वज्ञत्वम् of ब्रह्म। So, the महत्त्वम् of वेद is pointed out by saying महतः ऋग्वेदादेरिति। महत्त्वम् is ग्रन्थतः अर्थतश्च, it is in शब्द as well as अर्थ, in the various topics that are mentioned there. It is unimaginable, it is very profound. You invoke the presence of इन्द्रादिदेवताः just by मन्त्रोच्चारणम्। That is मन्त्रशक्ति, the power of मन्त्र। वेद is called शास्त्रम्। जगतः हितस्य शासनात् शास्त्रम्। It lays down the modes, rules and ways of life that would ensure the happiness of all the living beings. हितम् need not be what you consider to be सुखम्, हितम् is what is finally good for you; the utmost

हितम् is मोक्ष । Therefore धर्मार्थकाममोक्षशासनात् शास्त्रम् । All of them are हितम् ।

वेदशास्त्रम् is so vast and profound that you require to know various other disciplines of knowledge to understand the वेदशास्त्रम् । You require पुराण, मीमांसा, धर्मशास्त्रम् and न्याय । न्याय is simple तर्क, a rational thinking, argumentation, capacity to reason, to dismiss the न्यायस used against the vision of the वेद । It is श्रुतिसम्मतन्याय, and not न्यायदर्शनम् । Then we have auxiliary texts like शिक्षा, छन्दस्, कल्पम्, निरुक्तम्, व्याकरणम् and ज्योतिषम् । Thus we have दशविद्यास्थानानि called उपब्राह्मणः । तैः अनेकविद्यास्थानैरुपबृंहितस्य, उपकृतस्य शास्त्रस्य, supplemented, supported by all these उपब्राह्मणः which are वेदार्थज्ञानाय हेतवः, the causes for understanding the meaning of वेदः; such a शास्त्रस्य योनिः कारणं ब्रह्म ।

The वेद forms the basis for great lawmakers like मनु who follow the वेद very closely. वेद is सर्वार्थप्रकाशक, प्रदीपवत्, because when you light a lamp in a room, it lights up everything that is there, there is no अबोधकत्वम्, nothing is left in the dark. Similarly, there is no area that is not lighted by the वेद । अबोधकत्वाभावाद्देदस्य प्रामाण्यं सूचितम्, वेद is a valid means of knowledge. Therefore भाष्यकार says प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य वेदस्य योनिः कारणं ब्रह्म । Why is the वेद सर्वज्ञकल्पः? The वेद is शब्दात्मक, and therefore अचेतनत्वात् it is सर्वज्ञकल्पः, equal to सर्वज्ञः, not सर्वज्ञः ।

न हीदृशस्य शास्त्रस्यर्वेदादिलक्षणस्य सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः सम्भवोऽस्ति ।

ईदृशस्य शास्त्रस्य, of this kind of शास्त्र, ऋग्वेदादिलक्षणस्य, which is known as ऋग्वेद, यजुर्वेद, सामवेद and अथर्वणवेद, सर्वज्ञगुणान्वितस्य, सर्वज्ञगुणयुक्तस्य, which is endowed with the गुणs, attributes of सर्वज्ञ, सर्वज्ञादन्यतः सम्भवः नास्ति, there is no possibility of its coming from any cause other than सर्वज्ञः। And therefore ब्रह्म सर्वज्ञम्।

In the शास्त्रयोनित्वसूत्रम्, certain things are accomplished. The प्रधानजगत्कारणवाद is negated by saying ब्रह्म is जगत्कारणम् which is सर्वज्ञ। It is the cause of even वेद and therefore, चेतनं ब्रह्मैव जगत्कारणमिति प्राप्तम्। Later in the fifth अधिकरणम्, negation of प्रधानम् is picked up by the सूत्रकार। प्रधानवादी is प्रधानपूर्वपक्षी। Here an argument is given on the सर्वज्ञत्वम् of ब्रह्म। A वक्ता, one who speaks of something conveys less than what he knows; शब्दाधिक्यम्, lot of words are there, but what is conveyed is less. Sometimes words cannot even express. भामतिकार says here, if one is asked to talk about the difference between the taste of sugarcane and sugar, he cannot do it. There are two types of experiences. One is experience of sweetness of sugarcane, the other is of sugar as such or laddu. Definitely the difference is obvious for the one who has eaten, but if he has to express the difference in words, it is not possible. सरस्वत्यापि वक्तुं न शक्यते, even वाग्देवी सरस्वती cannot express it. If you want to express your joy born of a sight of something astounding, captivating, you may write one paragraph, but the person who reads it does not get your experience.

You cannot create the same joy in the other person by communication. So communication has inherent limitations. You use a lot of words but the अर्थ is अल्प, always less.

Another thing is, what you express is always less than what you know. This is the argument that भाष्यकार gives. वेद is vast, it has a subject matter that is not available for other means of knowledge. It has subject matter that covers देवस, लोकस, पुण्यपापस, साधनसाध्यस, varieties of topics, but at the same time it was authored लीलान्यायेन, just as a play, as easily as you breathe (when you have no breathing trouble). सर्वकारणं ब्रह्म gave the वेदस to Brahmāji, and Brahmāji gave to the ऋषिः, इति we see in the श्रुति। What we understand from the श्रुति is that if this profound body of knowledge is given so effortlessly, the giver must be सर्वज्ञ। This argument is given now.

यद्यद्विस्तरार्थं शास्त्रं यस्मात्पुरुषविशेषात्सम्भवति यथा व्याकरणादि पाणिन्यादेर्ज्ञैकदेशार्थमपि, स ततोऽप्यधिकतरविज्ञान इति प्रसिद्धं लोके।

प्रसिद्धं लोके, it is well-known in the world that, यद्यद्विस्तरार्थं शास्त्रम्, whatever discipline of knowledge that is meant to be expounded, यस्मात्पुरुषविशेषात्सम्भवति, comes out from whichever extraordinary person who is qualified and well-informed, ज्ञैकदेशार्थमपि, even though it is only a part of what he knows, सः ततोऽपि अधिकतरविज्ञानः, that person knows

more than what comes out from him, यथा व्याकरणादि पाणिन्यादेः, just as grammar, etc came out from पाणिनि and so on.

A person may have studied व्याकरणम्, that does not mean he has studied साहित्यम्; if he has studied साहित्यम् that does not mean he has studied व्याकरणम्। A साहित्य person will quote महाकविकालिदास and other poets, but he cannot tell how a simple word in संस्कृतम् is derived. He is satisfied with the meaning. A वैय्याकरण may not be able to enjoy the beauty of poems. It does not mean that he knows only that much, he knows a lot of other things also. Therefore, this is not an ordinary thing, he knows much more, his knowledge is only ज्ञेयैकदेशः। This is the व्याप्ति।

व्याकरणम् is ज्ञेयैकदेशम्, शिक्षा is ज्ञेयैकदेशा, कल्पः is ज्ञेयैकदेशः, it is only one given subject matter and यस्मात्सम्भवति, from whomsoever it comes out, सः that person, ततोऽपि अधिकतरविज्ञानः^{५६}, he has got much more knowledge than what he can bring out under his pen. This is true. The words available for your speaking is less than the words available for your writing because you can look for an appropriate word, you have time. But for speaking you do not have time, whatever words that comes to the tip of the tongue alone you have. But for the tip of the pen more words come. Lot of things you know, you cannot even put them in words, nor can anyone else. Nobody can describe a

^{५६} अधिकतरविज्ञानं यस्य सः अधिकतरविज्ञानः।

colour like green through words. In fact, whatever that is intimately known to you, you cannot give expression to. Therefore, you are अधिकतरविज्ञानः, your knowledge is much more than what you speak or write and this is प्रसिद्धं लोके । पाणिनि knew much more than what he could present in his सूत्रs. वाल्मीकि knew much more than what he could bring under his pen in his epic, रामायणम् ।

किमु वक्तव्यमनेकशाखाभेदभिन्नस्य देवतिर्यङ्मनुष्यवर्णाश्रमादि-
प्रविभागहेतोर्ऋग्वेदाद्याख्यस्य सर्वज्ञानाकरस्याप्रयत्नेनैव लीलान्यायेन
पुरुषनिःश्वासवद्यस्मान्महतो भूताद्योनेः सम्भवः - 'अस्य महतो भूतस्य
निःश्वासितमेतद्यद्वेदः' (बृ.उप.२-४-१०) इत्यादि श्रुतेः - तस्य महतो
भूतस्य निरतिशयं सर्वज्ञत्वं सर्वशक्तिमत्त्वं चेति ।

किमु वक्तव्यम्, what to talk of the all-knowledge of ईश्वर who is the author of ऋगादिवेदs? What type of वेदs? अनेकशाखाभेदभिन्नस्य, the वेद which has got different recensions. If you take सामवेद, long before there existed a thousand शाखाs. Now we have only a few of them like जैमिनिशाखा, राणायनिशाखा and कौथुमशाखा । The whole chanting is different in each of them. यजुर्वेद again is divided into शुक्ल and कृष्ण । In शुक्लयजुर्वेद, there are again two different शाखाs, काण्व and माध्यन्दिन; in कृष्णयजुर्वेद, there are शाखाs like कठ, तैत्तिरीय etc. Thus, वेदः अनेकशाखाभेदभिन्नः । Further, देवतिर्यङ्मनुष्यवर्णाश्रमादि-
प्रविभागहेतोः, वेद is the हेतु, प्रमाणम् for revealing who are the देवs, how to propitiate them, how to treat तिर्यक्, the animals

and take care of them and so on. It talks of what is हितम् and अहितम् for मनुष्यः, what he should do and should not in keeping with his वर्णाश्रमादिधर्मः, and also the नियतिः, the rules that are to be followed by him, in terms of वर्ण like ब्राह्मण, in terms of अश्रम like ब्रह्मचर्य and so on. It reveals the different कर्मः that are to be done on various occasions like जातेष्टि, after the birth of a child, नामकरणम्, naming ceremony, उपनयनम्, initiation into Vedic studies, विवाह, marriage and श्राद्धादिकर्म for the departed. वेदः सर्वज्ञानाकरः, वेद is a gold mine of knowledge. तस्य ऋग्वेदादेः सम्भवः यस्माद् महतो भूताद्योनेः, its coming into being is from which योनि, cause, सः सर्वज्ञः इति किमु वक्तव्यम्, what to talk of the सर्वज्ञत्वम् of ब्रह्म which is वेदस्यापि कर्तुः?

And how does it come into being? अप्रयत्नेनैव लीलान्यायेन, like पुरुषनिःश्वासः, the breathing of a healthy person. भाष्यकार quotes the बृहदारण्यवाक्य, 'अस्य महतो भूतस्य निःश्वासितमेतद्यद्ग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्वासितानि' (२-४-१०)। The entire विद्यासमूह, ऋग्वेद, etc, are brought into being effortlessly by ब्रह्म। The सर्वज्ञत्वम् and सर्वशक्तिमत्त्वम् of that ब्रह्म is निरतिशयम्, incomparable, no one else has it all. ब्रह्म has all the knowledge and powers that are necessary for सृष्टिस्थितिभङ्गः। जन्माद्यस्य यतः, शास्त्रयोनित्वात्, ब्रह्म सर्वज्ञम् and सर्वशक्तिः। The श्रुतिवाक्य is assimilated by these two सूत्रः.

If we say, वेद is authored by सर्वज्ञं ब्रह्म, in other words, ईश्वर, then one may think it is born of पुरुष like व्याकरणादि from

पाणिनि and so on and there will be पौरुषेयत्वशङ्का । Therefore, टीकाकार says, the word निःश्वसित in the श्रुति is meant to eliminate this doubt. भाष्यकार explains the word निःश्वसित as अप्रयत्नेनैव, without any effort. प्रमाणान्तरेण अर्थज्ञानप्रयासं विना निमेषादिन्यायेनेत्यर्थः, there is no dependence on प्रमाणान्तरज्ञानम् by ईश्वर to reveal the वेद whose विषय is अनधिगत । अपौरुषेयत्वम् is indicated by लीलान्याय, as a sheer play. टीकाकार calls it निमेषादिन्याय, effortlessness, like opening and closing of the eyes.

श्रुति says, ब्रह्म सर्वज्ञम् । What is said by the श्रुति is made firm by अनुमान here. स्वविषयाद्वेदः अधिकार्थज्ञानवज्जन्यः, the body of knowledge called वेद must have come from a person who must have more knowledge than what वेद has. श्रुत्युक्तसर्वज्ञत्वदाढ्याय पाणिन्यादिवत् वेदकर्तारि अधिकार्थज्ञानसत्तामात्रं साध्यते, in order to assimilate the सर्वज्ञत्वम् of ब्रह्म that is revealed by the श्रुति, पाणिनि, etc are quoted to show that वेदस्यापि कर्तृत्वात् ब्रह्म सर्वज्ञमिति साध्यते । अनुमान is not the basis for the सूत्र, or the outcome of the सूत्र । ब्रह्मणः जगत्कारणत्वे सिद्धे सति, once you know from the शास्त्र that ब्रह्म is the cause of the जगत्, then you can arrive at सर्वज्ञत्वम् of ब्रह्म by अनुमान । Therefore, शास्त्रवाक्यम् alone is the basis for सर्वज्ञं ब्रह्म and that is made firm by अनुमान । ईश्वर being the author of वेदs, स्वकृतवेदानुपूर्वी स्वयमेव स्मृत्वा तथैव कल्पादौ ब्रह्मादिष्वाविर्भावयति, he transpires his own knowledge of वेद in ब्रह्मा and others. अनावृतज्ञानत्वात् not veiled by अज्ञानम्, he necessarily, without

exception, knows everything. Therefore he is सर्वज्ञः इति अनवद्यम्; it is but proper to say that he is सर्वज्ञः ।

There is another interpretation for this सूत्र । Suppose someone asks, ब्रह्म जगत्कारणमिति is it inferred by अनुमानप्रमाणम् or do you come to know of it from शास्त्रप्रमाणम्? वेदव्यास says, शास्त्रयोनित्वात् । The compound शास्त्रयोनित्वात् was earlier taken as षष्ठी तत्पुरुषः, and now it is resolved as a बहुव्रीहि, as शास्त्रं योनिः कारणं प्रमाणं यस्य तत् तत्त्वं तस्मात् शास्त्रयोनित्वात् इति, शास्त्र is the means of knowledge for knowing ब्रह्म, शास्त्रयोनित्वमस्ति ब्रह्मणः इति ।

विद्यारण्य says in his वैयासिक्यन्यायमाला -

अस्त्यन्यमेयताप्यस्य किंवा वेदैकमेयता ।

घटवत्सिद्धवस्तुत्वात् ब्रह्मान्येनापि मीयते ॥ १ ॥

रूपलिङ्गादिराहित्यात् नास्य मान्तरयोग्यता ।

तं त्वौपनिषदेत्यादौ प्रोक्ता वेदैकमेयता ॥ २ ॥

मानम् is प्रमाणम्, मेय is प्रमेय, मा is प्रमा, knowledge but here विद्यारण्य does not use the उपसर्ग 'प्र' with the words derived from मा-धातु । Being a श्लोक, he does not have space in his verse and he has to use very minimum अक्षरs; he has added the word अपि also. अस्य ब्रह्मणः, अन्यमेयता, अन्यप्रमाणेन मेयता, ज्ञेयत्वमस्ति न वा, is there another means of knowledge by which ब्रह्म can be known or is it not there? किंवा वेदैकमेयता, or वेदेनैव मेयता अस्ति ब्रह्मणः, or is it available for knowing only through वेदप्रमाणम्? This is the doubt and when doubt

is there, पूर्वपक्षी will be there. He says, घटवत् सिद्धवस्तुत्वात्, ब्रह्म is सिद्धवस्तु, and therefore it cannot be topic of वेद । वेद talks about साध्यम्, what is to be accomplished by कर्म । सिद्धवस्तुत्वात्, being already existent, ब्रह्म is available for प्रमाणान्तर, ब्रह्म अन्यप्रमाणेन अनुमानेनापि मीयते ज्ञायते । And if it is available for other means of knowledge like अनुमान, then शास्त्रम् makes only an अनुवाद, a restatement. What does the पूर्वपक्षी get out of his stand? He can go about saying प्रधानं जगत्कारणम्, somebody will say असत् is जगत्कारणम्, yet another will say, क्षणिकविज्ञानं जगत्कारणम् इति । शास्त्र is not required to be examined. Therefore मीमांसाशास्त्रम् itself is now न आरम्भणीयम् ।

सिद्धान्त is, ब्रह्म has वेदैकमेयता only. रूपलिङ्गादिराहित्यात्, रूपादि not being there for ब्रह्म, नास्य मान्तरयोग्यता, it is not available for प्रत्यक्षप्रमाणम्; लिङ्गम् not being there, it is not available for अनुमानप्रमाणम् । Between जगत् and ब्रह्म, a कार्यकारणसम्बन्ध is not there and therefore ब्रह्म cannot be established as the cause by अनुमान because if you do, अनेककर्तृकत्वम् will walk in. रूपलिङ्गादिराहित्यात्, ब्रह्मणः न मान्तरयोग्यता, it does not have the योग्यता to be known by any other प्रमाणम् । तु whereas श्रुति says, 'तं त्वौपनिषदं पुरुषं पृच्छामि' (बृ.उप.३-९-२६), please teach me आत्मा which is उपनिषत्प्राप्तम्, उपनिषत्सु एव अधिगतः, known only through the उपनिषत् । 'नावेदविन्मनुते तं बृहन्तम्' (तै.ब्रा.३-१२-९-७), a person who does not have वेदप्रमाणम् does not know ब्रह्म which means that ब्रह्म is known only through the उपनिषत् । Therefore, ब्रह्म has वेदैकमेयता, the status of being known only through वेद ।

One of the लक्षण of सूत्र is विश्वतोमुखम् – having many sides, serving more than one purpose and having an eye upon what was said before, what is going to be said later. 'शास्त्रयोनित्वात्' here satisfies the लक्षणम् of विश्वतोमुखम्। शास्त्रस्य योनित्वात् ब्रह्म सर्वज्ञम्, सर्वशक्ति भवति, this is one conclusion. The other conclusion is शास्त्रमेव योनिः कारणं प्रमाणं यस्य ब्रह्मणः, शास्त्र is the प्रमाणम् to reveal that ब्रह्म is जगत्कारणम्। If it is established, only then can you say that जगतः there is एककारणम् and that is सर्वज्ञमिति, because the कारणत्वम् is not shared by other causes. Otherwise अन्योन्याश्रय will be there; unless you establish एककर्तृकत्वम् you cannot establish सर्वज्ञत्वम्, and unless you establish सर्वज्ञत्वम्, एककर्तृकत्वम् will not be there. This सूत्र serves the purpose of saying that ब्रह्मणः शास्त्रयोनित्वमस्ति, knowledge of ब्रह्म is born of शास्त्र alone.

The वाक्य is 'तं त्वौपनिषदं पुरुषं पृच्छामि (बृ.उप.३-९-२६)'. The doubt is whether ब्रह्मणः शास्त्रैकवेद्यत्वमस्ति, whether ब्रह्म has the status of being known only through शास्त्रप्रमाणम् or whether अन्यप्रमाणवेद्यत्वमस्ति, it can be known through other प्रमाणs. The पूर्वपक्ष is, भूतवस्तुविषयत्वात्, सिद्धवस्तुविषयत्वात्, अन्यप्रमाणवेद्यत्वमस्ति। We say, it is not. Only शास्त्रैकवेद्यत्वमस्ति ब्रह्मणः इति सिद्धान्तः। This second meaning of the सूत्र is contextually possible, and it is अनवद्यम्, grammatically and rationally free from any blemish. It is the right royal method. When a सूत्र is written, one must be aware of the other possibilities. If a समास lends itself to another possible विग्रह which is not appropriate to the context, one should not use that kind of समास। In this case, the other possibility is equally

meaningful, and it is necessary also. So far शास्त्र was not presented as the प्रमाणम् for knowing ब्रह्म । शास्त्रयोनित्वम् has to be established before we can talk about the समन्वय of वेदान्तवाक्यस in the fourth सूत्र, that all वेदान्तवाक्यस have their तात्पर्य in revealing one non-dual वस्तु । Before that, it has to be established that शास्त्र is the प्रमाणम् and सूत्रकार does that now.

पूर्वपक्षी thinks that it is easy to establish एककर्ता । कार्यलिङ्गेनैव कारणास्तित्वलाघवात्, since a कार्य presupposes a कर्ता, जगत्कार्य must have जगत्कर्ता and so कर्तुरेकस्य सर्वज्ञस्य ब्रह्मणः सिद्धिः, one can arrive at सर्वज्ञं ब्रह्म which is सर्वस्य कर्ता । ब्रह्म सर्वज्ञमिति this अनुमान is not simple, it is simplistic. Therefore, the सूत्र is viewed differently by भाष्यकार ।

अथवा यथोक्तमृगवेदादिशास्त्रं योनिः कारणं प्रमाणमस्य ब्रह्मणो यथावत् स्वरूपाधिगमे ।

अस्य ब्रह्मणः यथावत्स्वरूपाधिगमे, in understanding the स्वरूप of ब्रह्म यथावत्, as it is, in other words, as the जगत्कारणम्, यथोक्तम् ऋग्वेदादिशास्त्रम्, ऋग्वेदादिशास्त्र which was talked about earlier, is the योनिः, the source, the cause, the प्रमाणम् । शास्त्र is the source for this knowledge. Therefore शास्त्रयोनित्वमस्ति ब्रह्मणः । And therefore भाष्यकार says, अथवा शास्त्र is the प्रमाणम् for knowing ब्रह्म यथावत् ।

शास्त्रादेव प्रमाणाज्जगतो जन्मादिकारणं ब्रह्माधिगम्यत इत्यभिप्रायः ।

शास्त्रादेव प्रमाणात् only through शास्त्रप्रमाणम्, ब्रह्म अधिगम्यते, ब्रह्म is understood as जगतः जन्मादिकारणम्। The logic that establishes the अनेककर्तृकत्वम् of the जगत् which was presented by us only to dismiss the एककर्तृकत्वानुमान of the पूर्वपक्षी has not been negated by him. शास्त्र alone reveals, इदं जगदेककर्तृकमिति, ब्रह्म is the only cause for the जगदिति, and not logic. Then you can easily prove ब्रह्म is सर्वज्ञम्। That is why the सूत्र, जन्माद्यस्य यतः dealing with जगत्कारणत्वम्, is very important and is taken up for discussion first.

टीकाकार says, अथवा इति वर्णकान्तरमाह। वर्णकान्तरम् is another way of looking at the whole thing. लक्षणप्रमाणयोः ब्रह्मनिर्णयार्थत्वादेकफलकत्वं संगतिः, both लक्षणम् and प्रमाणम् are meant for knowing ब्रह्म and so the result is same. Here the विषयवाक्य is 'तं त्वौपनिषदं पुरुषं पृच्छामि (बृ.उप.३-९-२६)'. औपनिषदं पुरुषम्, refers to उपनिषदा प्राप्तं पुरुषम्, a पुरुष who is understood only through उपनिषत्प्रमाणम्।

सर्वत्र, throughout the ब्रह्मसूत्रम्, in every अधिकरणम्, पूर्वोत्तरपक्षयुक्तिद्वयं संशयबीजं द्रष्टव्यम्, you have to find out पूर्वपक्षयुक्ति, and सिद्धान्तयुक्ति। युक्ति is the argument, by which the पूर्वपक्षी proves that he is right. Then, by showing the fallacies in the argument, or by giving a counter argument, the सिद्धान्ती shows that this is how the whole शास्त्र is. So this is not an ordinary शास्त्र, it is deliberate शास्त्र, पूर्वपक्षसिद्धान्तात्मकशास्त्रम्, it is a kind of dialysis where all doubts, etc are dialysed by पूर्वपक्षसिद्धान्त। Here the पूर्वपक्ष is that अनुमान is enough, and one need not bring in शास्त्र। Establishing जगत्कारणम् through inference

alone is to be analysed, that is the फलम् of enquiry; it is not that वेदान्तशास्त्रम् is to be analysed. Therefore ब्रह्ममीमांसाशास्त्रम् is dismissed, for, unless there is शास्त्र, there is no मीमांसा, इति पूर्वपक्षः ।

सिद्धान्ते वेदान्तानां विचारः इति भेदः, the सिद्धान्त is that the सूत्र analyses वेदान्तवाक्य only. अनुमानादिना ब्रह्मसिद्धिः पूर्वसूत्रे प्रसङ्गात् निरस्ता, in the previous सूत्र establishing ब्रह्म as जगत्कारणम् through अनुमान, etc was contextually negated by the logic of अनेकात्मकत्वम् of जगत्कार्यम् । This variegated जगत् is अनेकात्मकम्, manifold in nature, and so it has to have अनेककर्ता's like in the construction of प्रासाद, mansion, etc. The argument that ब्रह्म is सर्वज्ञम्, and so it must one, is not tenable because सर्वज्ञत्वम् of ब्रह्म can be established only after establishing it is एककर्ता । There is अन्योन्याश्रय, mutual dependence here which is a logical defect. So we have to give up logic and take to शास्त्र only. Therefore it is said, शास्त्रादेव ब्रह्माधिगम्यते इति; ब्रह्म is understood शास्त्रादेव । An objection is now raised that this सूत्र is a repetition of what has already been discussed.

शास्त्रमुदाहृतं पूर्वसूत्रे - 'यतो वा इमानि भूतानि जायन्ते' इत्यादि । किमर्थं तर्हीदं सूत्रं यावता पूर्वसूत्रे एवैवजातीयकं शास्त्रमुदाहरता शास्त्रयोनित्वं ब्रह्मणो दर्शितम् ।

'यतो वा इमानि भूतानि जायन्ते' is the शास्त्रवाक्य that was cited in the previous सूत्र along with the context beginning from 'भृगुर्वै वारुणिः' and the निर्णयवाक्य, the वाक्य that really

concludes the whole teaching is, 'आनन्दो ब्रह्मेति व्यजानात्' । The वाक्य 'यतो वा इमानि भूतानि जायन्ते' and तज्जातीयकवाक्यs talking about ब्रह्म as जगत्कारणम्, its स्वरूप, and it being the cause of everything, have been analysed in the previous सूत्र । तत्रैव, there itself, ब्रह्मणः शास्त्रयोनित्वम् also was दर्शितम्, it was arrived at that ब्रह्म is जगत्कारणम् । So it is a repetition to again analyse the same topic here. सूत्र is अल्पाक्षरम् । The beginning of this अधिकरणम् is questioned here as there is पुनरुक्तिदोषः ।

उच्यते - तत्र पूर्वसूत्राक्षरेण स्पष्टं शास्त्रस्यानुपादानाज्जगतो जन्मादि केवलमनुमानमुपन्यस्तमित्याशङ्केत तामाशङ्कां निवर्तयितुमिदं सूत्रं प्रववृते शास्त्रयोनित्वादिति ॥ १-१-३ ॥

ब्रह्मणः जगत्कारणत्वम् was established by the previous सूत्र by analysing the शास्त्रवाक्य 'यतो वा इमानि भूतानि जायन्ते' but the सूत्र did not specifically mention ब्रह्मणः शास्त्रप्रमाणकत्वम् । Therefore, जगतः जन्मादि केवलमनुमानमुपन्यस्तम् इति आशङ्केत, one may doubt that अनुमान alone was discussed in the previous सूत्र to arrive at the जगत्कारणत्वम् of ब्रह्म ।

The पूर्वपक्षी does not want वेदान्त to be the source for arriving at the cause of जगत्, because if that is so, he has to accept अद्वैतम् । So he has the pressure to prove that we can arrive at the cause through अनुमान; जन्मादि shows जगत् is कायम् and that becomes लिङ्ग for doing the अनुमान - यत्कार्यं तत्सकृत्कर्तुम्, therefore जगत्कर्ता is ब्रह्म इति । Therefore, according to him, in the previous सूत्र, there is अनुमानस्य

स्वातन्त्र्येणोपन्यासः, discussion based on only अनुमान, without taking recourse to the श्रुति । तामाशङ्कां निवर्तयितुम्, in order to eliminate that doubt alone, इदं पृथक्सूत्रं प्रवृत्ते, शास्त्रयोनिर्वात् इति this सूत्र is there.

॥ अथ समन्वयाधिकरणम् ॥

The पूर्वमीमांसक is the पूर्वपक्षी who accepts the वेद as प्रमाणम् and its अपौरुषेयत्वम्; but for him, the वेद is not a प्रमाण for सिद्धवस्तु । If it talks about सिद्धवस्तु, either it is making an अनुवाद, a restatement or it is saying something connected to a विधिवाक्य । A विधिवाक्य like यजेत, exhorts one to do some कर्म, and according to the पूर्वमीमांसक, सिद्धवस्तुविषयवाक्यs get connected to that विधि in some form. For example, there is a story in the वेद in which it is said that अग्निः अरोदीत्, अग्निदेवता wept. This is a सिद्धवस्तु and it has nothing to do with विधि । The वेद would therefore become अप्रामाण्यम्; it would lose its validity, आम्लायस्य क्रियार्थत्वात्, the वेद being committed to enjoin कर्म, which are meant for results that are साध्य । For the पूर्वमीमांसक, कृत्स्नस्य वेदस्य, there is क्रियार्थत्वम् । क्रियार्थत्वे सति वेदस्य प्रामाण्यम् and प्रामाण्ये क्रियार्थत्वम् is व्यापकम्, pervasive. Without क्रिया, वेदवाक्यs have no meaning. क्रिया is the साधनम् for accomplishing a desirable end, which is धर्म, पुण्य । Therefore the वेदवाक्यs talking about आत्मा or ब्रह्म, are to be taken as some kind of अर्थवाद, like the वाक्य 'सोऽरोदीत्' (तै.सं.१-५-१-१) । There is no meaning in the sentence 'सोऽरोदीत्, अग्नि cried'. When अग्नि cried, the tear drops became silver, and therefore, 'बर्हिषि रजतं न देयम्' (तै.सं.१-५-१-२), do not give silverware as दक्षिणा in यज्ञs, इति it is connected to a विधिवाक्य whereby the वाक्य 'सोऽरोदीत्' gains meaning.

An illustration for अर्थवाद as some kind of स्तुति, praise, connected to कर्मकारक, is 'वायुर्वै क्षेपिष्ठा देवता' (तै.सं.२-१-१-१); वायु is a swift देवता, and therefore वायुदेवात्मकं कर्म, a कर्म for which वायु is the देवता will give you quick results इति it is connected to the विधिवाक्य 'वायव्यं श्वेतमालभेत' (तै.सं.२-१-१-१). The तात्पर्यम् in this वाक्य is not to praise वायु but to praise वायव्यकर्म, so that one will offer the oblations to वायुदेवता in a particular ritual. Connected to main वाक्य, these sentences become meaningful. The कर्ता of a कर्म is praised as सत्यं ज्ञानमनन्तं ब्रह्म। Some of the आचार्य's like रामानुज interpret वेदान्तवाक्य and say that ब्रह्मदेवता is praised as being endowed with अनन्तकल्याणगुणः which are meant for ध्यानम्, and not ज्ञानम्, ज्ञानम् being धर्मभूतम्। Thus, we have the पूर्वपक्षी here, questioning the meaning of sentences talking about आत्मा, ब्रह्म। They question whether वेदान्तवाक्य literally reveal the nature of ब्रह्मात्मा, or whether they simply praise आत्मा, the कर्ता, or whether they give information about the देवता for the purpose of meditation while performing rituals. For them, it is all कर्मशेष, विधिशेष and it gets connected to some kind of कर्मविधि। This is one पूर्वपक्षी who belongs to the भाट्टमतम्, expounded by कुमारिलभट्ट, a great मीमांसक who had stayed in a Buddhist monastery to study Buddhist philosophy so that he could dismiss it. He did study and later wiped them out in discussions. Although the end justified the means, it was still tantamount to some kind of cheating because he was a वैदिक, and knew that cheating should not be done. Still, he had done it

and therefore he wanted to do प्रायश्चित्त, for which he decided to enter into the fire. He lighted the fire and was doing प्रदक्षिण to it. At that time भाष्यकार came to काशी, and when people told him about कुमारिलभट्ट, he wanted to meet him and discuss with him. कुमारिलभट्ट was just about to enter into the fire, and he said, 'I am not discussing anything now; I am entering into the fire, you allow me; you can go to मण्डनमिश्र, my शिष्य, and you can discuss with him'. That was how the famous dialogue between भाष्यकार and मण्डनमिश्र transpired. It is a very beautiful dialogue. भाट्टाः, are those who follow कुमारिलभट्ट and the word भट्टः means a पण्डित ।

भाट्टमतम् and प्राभाकारमतम् इति मतद्वयम् is there in पूर्वमीमांसा । The other पूर्वपक्षी, who is dealt with in the second वर्णक of this सूत्र is the प्राभाकरमीमांसक । प्राभाकरमतम् is also called गुरुमतम्, and according to them, सत्यं ज्ञानमनन्तं ब्रह्म इत्यादिवाक्यs talking about आत्मा, are not meant for just ज्ञानम् of a भूतवस्तु, but they only give enough information for you to do उपासना, meditation. उपासना is a मानसं कर्म which is कर्तृतन्त्रम्, centred on the will of a person and thereby, शास्त्रेण मानसं कर्म विधीयते, all the वेदान्तवाक्यs are connected to विधि only इति, this is the second पक्ष ।

Both वर्णकs - that is, the one which says वेदान्तवाक्यs are कर्मशेष, विधिशेष and the other which says that it is a separate विधि for मानसं कर्म - are discussed in the वैयासिक्यन्यायमाला ।

वेदान्ताः कर्तृदेवादिपरा ब्रह्मपरा उत ।

अनुष्ठानोपयोगित्वात्कर्त्रादिप्रतिपादकाः ॥ १ ॥

भिन्नप्रकरणाल्लिङ्गषट्काच्च ब्रह्मबोधकाः ।

सति प्रयोजनेऽनर्थहानेऽनुष्ठानतोऽत्र किम् ॥ २ ॥

Is it so that सर्वे वेदान्ताः कर्तृदेवादिपराः? Do all वेदान्तवाक्यs have their commitment only to कर्म, action? In कर्म there is कर्तृकारक and कर्मकारक । Therefore, are the वेदान्तवाक्यs कर्तृपरवाक्यs or कर्मपरवाक्यs, in other words, are they कारकपरवाक्यs, उत, or, are they ब्रह्मपरवाक्यs, do they talk about ब्रह्मात्मा alone which is a सिद्धवस्तु as the वेदान्तिन्s say? This is the doubt.

कोटिद्वयम्, two कोटिs, are there and therefore तात्पर्यनिश्चय has to be done as to whether वेदान्ताः are कर्तृदेवादिपराः or ब्रह्मपराः । यस्य ब्रह्मणो जिज्ञासा, of that ब्रह्म which is desired to be known, जन्माद्यस्य यतः इति यस्य लक्षणम्, whose लक्षण is the cause of creation, sustenance and resolution of this जगत्, वेदस्यापि कर्तृत्वात् यत्सर्वज्ञं सर्वशक्ति, which is all-knowledge and all-power, being the author of even the वेद, यस्य प्रमाणम् is शास्त्र, which is revealed only by the words of वेदान्तशास्त्रम्, तस्मिन्ब्रह्मण्येव in that ब्रह्म alone, सर्वेषां वेदान्तवाक्यानां सम्यक् अन्वयात्, समन्वयात्, all the वेदान्तवाक्यs have a commitment to reveal. This is the conclusion of वेदव्यास । When we complete the discussion on this सूत्र, you will come to know how the concept of theory and practice has no place in the tradition.

The conclusion of the पूर्वपक्षी is that वेदान्तवाक्यs are कर्त्रादिकारकविशेषप्रतिपादकाः, they are only talking about कर्ता and other कारकs. The entire वेद is meant for कर्मानुष्ठान, for क्रिया; आम्लायस्य क्रियार्थत्वात्। If the entire वेद is committed to reveal various क्रियाs, then anything told in वेद must be hooked onto that क्रिया alone and therefore one has to find out the connection; whether they are just अर्थवाद, or whether there is some other connection. अनुष्ठानोपयोगित्वात्, since they are useful in performing वेदोक्तकर्मs, they are कर्त्रादिप्रतिपादकाः इति पूर्वपक्षः।

The सिद्धान्ती says that भिन्नप्रकरणात्, being a separate प्रकरण altogether, वेदान्ताः ब्रह्मबोधकाः, they teach ब्रह्म। प्रकरण determines the topic, the subject. If you take दर्शपूर्णमासप्रकरण, a section dealing with the ritual called दर्शपूर्णमास, whatever is said within that section is about दर्शपूर्णमास। वेदान्तप्रकरणम् is different from कर्मप्रकरणम् where मोक्ष is the पुरुषार्थ, and not धर्मार्थकाम। The first वाक्य of आनन्दवल्ली of तैत्तिरीय 'ब्रह्मविदाप्नोति परम्' (२-१-१), says, the knower of ब्रह्म gains the limitless. कर्म is for fulfilling various desires. The पुरुष is always a seeking पुरुष। He is always अतृप्त, he cannot say 'तृप्तोऽहम्' with reference to अर्थ and काम; and in whatever पुण्य he gains also there is अतृप्ति। He wants more and will always want more because the commitment is to पूर्णत्वम्। धर्मार्थकाम are given the name पुरुषार्थ, going along with people with reference to what they want in life. But if there is certain clarity about it, then there is no second पुरुषार्थ other than मोक्ष। Therefore

मोक्ष is the प्रकरण, मोक्ष is the फलम्, for which अहं ब्रह्मेति सिद्धवस्तुज्ञानम्, ब्रह्मज्ञानम् is the साधनम्। ब्रह्म is जगत्कारणम्, that is myself and it is not known through any other means of knowledge.

Therefore it is not कर्मशेष। वेदान्त is भिन्नप्रकरण, a separate section; that is why we call it ज्ञानकाण्ड, distinct from कर्मकाण्ड। भिन्नप्रकरणवाक्यानां किं तात्पर्यमिति निश्चयितव्ये, when we want to find out what is the तात्पर्यम्, commitment of the वेदान्तप्रकरण, we have षड्विधविचारः, which alone is the तात्पर्यहेतुः। उपक्रमोपसंहारौ, beginning and end, अभ्यासः, repeated mention, अपूर्वता, uniqueness of the revelation, फलम्, result, अर्थवाद, glorification and उपपत्तिः, reasoning are the षड्विधः, the sixfold criteria for तात्पर्यनिर्णय, for ascertaining the vision of the शास्त्र।

In the sixth chapter of छान्दोग्योपनिषद् we see the लिङ्गः clearly. उपक्रमोपसंहारौ refers to the beginning and end. The प्रकरण begins with 'येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति' (६-१-३), by knowing which everything is as well known, and ends with 'ऐतदात्म्यमिदं सर्वम्' (६-८-७ to ६-१६-३), everything has its being in सदात्मा alone. Both beginning and end talk about the same वस्तु। In between whatever is there is also centred on the वस्तु alone. One thing alone exists, therefore, knowing that वस्तु everything is as well known. उपक्रमोपसंहारैकरूप्यम्, indicates that oneness is the topic of the प्रकरण।

अभ्यास is repetition. It is not repeatedly saying from different standpoints but it is repetition of the same thing. This section repeats 'तत्त्वमसि', 'तत्त्वमसि' (६-८-७ to ६-१६-३) इति नववारम्, nine times. If something is repeatedly said, तात्पर्यम् in that is established. It is not one strange statement, or one casual passing reference. In a belief system, no teaching is possible, you just make a statement, that is it; but in teaching you have to make sure that the other person understands, therefore अभ्यास is part of the whole teaching. Whenever I explain the भाष्य, there is अभ्यास; I introduce the भाष्य, explain the भाष्य, and then the टीका; it is all a way of teaching whereby understanding and assimilation takes place.

अपूर्वता is अनधिगतत्वम्, न पूर्वता; it is not available for other means of knowledge. That which has अपूर्वत्वम् alone can be the तात्पर्य of उपनिषत्। नित्यसिद्धब्रह्म is आत्मा is the unique vision revealed here and that is not known from the कर्मकाण्ड। So the भिन्नप्रकरणत्वम् of वेदान्त is established. If it is सिद्धवस्तु then it can be argued that it has no अपूर्वता because it is प्रमाणान्तरवेद्यम्, anything that is already existing is known through other means of knowledge. We say, a सिद्धवस्तु also can become साध्य when it is not known as it is. In the statement 'I am ब्रह्म' 'I am' is known but that 'I am जगत्कारणं ब्रह्म' is not known. अपूर्वता is pointed out in the वाक्य 'अत्र वाव किल सत् सोम्य न निभालयसे' (६-१३-२). Like the salt that has become one with water is not seen with eyes, but is

known through the sense of taste, so too, one does not know the self-evident रूपादिहीनब्रह्मात्मा through the means of knowledge at one's disposal but it has वेदान्तैकवेद्यत्वम्, it is known only through वेदान्तप्रमाणम् ।

Later in the same chapter we have the वाक्य 'तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये' (६-१४-२), there is delay in freedom only for that much time till the body does not fall. This reveals विदेहमुक्ति, absence of पुनर्जन्म as ब्रह्मज्ञानफलम् । Living he is free and after the body falls, there is no return.

'एकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात्' (६-१-४) इत्यादिवाक्यs illustrate that एकविज्ञानेन सर्वं विज्ञातं भवति, by knowing one thing, everything is as well known. This is अर्थवाद, praise of the subject matter. By knowing the सद्ब्रह्म one does not know everything but one knows the truth of everything which is as good as knowing everything. टीकाकार quotes the वाक्य 'अनेन जीवेनात्मना अनुप्रविश्य नामरूपे व्याकरवाणीति' (६-३-२) for अर्थवाद । In order to make one understand that all that is here is सर्वात्मा, the श्रुति says ब्रह्म is both inside and outside, as the प्रत्यगात्मा as well as the जगत्सृष्टिकर्ता ।

उपपत्ति, reasoning, is also a very important thing. Where दृष्टान्त is there, there is उपपत्ति । 'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्' (६-१-४) इति, the clay-pot example is given by the शास्त्र, and that takes care of reasoning. Any doubt in assimilating what the श्रुति says is eliminated by this

example. कार्यम् is nothing but its उपादानम्, and on analysis we find that कार्यम् is मिथ्या, purely नामरूप । This is उपपत्तिः । A number of other examples also have been given, like breaking the seed of a banyan tree. The जगत् manifests from अव्यक्त, just as a banyan tree manifests from a seed. When the seed of the banyan tree is broken again and again, a stage comes when you do not see anything. The seed has become अव्यक्त । From the अव्यक्त seed alone the banyan tree becomes व्यक्त ।

तात्पर्यनिश्चयार्थं यद्यद् लिङ्गमपेक्षते, all of them are thus established in the sixth chapter of छान्दोग्योपनिषद् । टीकाकार says, षड्विधानि तात्पर्यलिङ्गानि व्यस्तानि समस्तानि वा प्रतिवेदान्तं दृश्यन्ते, in every उपनिषद् षड्लिङ्गs are seen, sometimes समस्तानि, all of them, sometimes व्यस्तानि, some of them. When you do not get all लिङ्गs directly, you get them indirectly; they are ऊह्याः, arrived at with the help of अर्थार्पत्ति । अपूर्वता brings in all the other लिङ्गs.

भिन्नप्रकरण being thus established by षड्लिङ्ग, वेदान्ताः ब्रह्मबोधकाः, they teach ब्रह्म । When प्रयोजन in the form of अनर्थहान, removal of what I do not want, is there for ब्रह्मबोध, अनुष्ठानतोऽत्र किं लभ्यते, what is the use of अनुष्ठानम्? अहं सत्यं ज्ञानमनन्तं ब्रह्म is knowledge and in this there is no अनुष्ठानम् involved. Therefore, there is भिन्नप्रकरणसिद्धिः ।

In the second वर्णक, there is a पूर्वपक्षी, the प्राभाकरमीमांसक, who accepts भिन्नप्रकरण and that is discussed and answered.

प्रतिपत्तिं विधित्सन्ति ब्रह्मण्यवसिता उत ।

शास्त्रत्वात्ते विधातारो मननादेश्च कीर्तनात् ॥ ३ ॥

नाकर्तृतन्त्रेऽस्ति विधिः शास्त्रत्वं शंसनादपि ।

मननादेः पुरा बोधाद्ब्रह्मण्यवसितास्ततः ॥ ४ ॥

ब्रह्मण्यवसिताः सर्वे वेदान्ताः, do all sentences of वेदान्त resolve in ब्रह्म, in revealing ब्रह्म, are they ब्रह्मप्रतिपादकाः, उत, or, प्रतिपत्तिम्, that is, उपासनम्, ध्यानम् विधित्सन्ति, do they enjoin you to do certain type of meditation? This is the doubt. According to the पूर्वपक्षी, the sentences of वेदान्त, although a different प्रकरण, deals with meditation which is also a कर्म, a मानसं कर्म, कर्तृतन्त्रत्वात्, being centred on the will of the कर्ता, meditator. Being क्रियापर, because it has to make you do something, वेदाः प्रतिपत्तिं विधित्सन्ति, here the वेद is asking you to do मानसं कर्म । शास्त्रत्वाद्देवान्ताः विधातारः, being शास्त्र^{५९}, वेदान्तवाक्यs enjoin विधिस and in this case you have to do मानसं कर्म to accomplish the end which is मोक्ष । Therefore आत्मा is meant for meditation, मनननिदिध्यासनयोः कीर्तनात्, mention of मननम् and निदिध्यासनम् being there in the शास्त्र, in the बृहदारण्यकवाक्य 'आत्मा वा अरे ... मन्तव्यः निदिध्यासितव्यः' (२-४-५) इति ।

The सिद्धान्त is, नाकर्तृतन्त्रेऽस्ति विधिः, ज्ञानम् is न कर्तृतन्त्रम्, it is प्रमाणतन्त्रम् । कर्ता does not come into the picture. ज्ञानम् is वस्तुतन्त्रम्; it is as true as the object, your will does not play any role in knowing what it is. If ब्रह्म is सत्यं ज्ञानमनन्तम्,

^{५९} शासनात् शास्त्रम् ।

it is वस्तुतन्त्रम्। If that ब्रह्म is अयमात्मा, that is also वस्तुतन्त्रम्। If I, the आत्मा is पूर्णः, that is also वस्तुतन्त्रम्। If I am already पूर्ण, I need not do anything to become पूर्ण, I should just know I am पूर्ण। Then, there is immediate result. Therefore, नाकर्तृतन्त्रेऽस्ति विधिः, 'May you become ब्रह्म' इति there is no विधि here. शंसनादपि शास्त्रत्वम्, by revealing also a text can be शास्त्र। शंसनम् means प्रतिपादनम्। It is शास्त्र by not only laying down rules, प्रतिपादनादपि शास्त्रम्, by just revealing a fact also it is शास्त्रम्। मननादेः पुरा बोधात्, मनन, etc are told before knowledge in order to eliminate all doubts, etc so that clear knowledge can be gained. मननादि is meant for knowledge. So, it is not right to say that after gaining the knowledge of सत्यं ज्ञानमनन्तं ब्रह्म, you have to use it for meditation. तस्मात्, all the वेदान्तवाक्यs are ब्रह्मण्यवसिताः, they resolve in ब्रह्म, they fulfil themselves in revealing ब्रह्म।

'सदेव सौम्य इदमग्र आसीदेकमेवाद्वितीयम्' (छा.उप.६-२-१), 'तत्त्वमसि' (छा.उप.६-८-७), इत्यादिस्पष्टब्रह्मलिङ्गवाक्यs are analysed here in the समन्वयाधिकरणम् and therefore, विचारात्मकेन पादेन, this अधिकरणम् has पादसंगति, it has connection to the first पाद। All the वाक्यs resolve in non-dual ब्रह्म by revealing it as आत्मा, and therefore, समन्वयाध्यायेन this सूत्र has अध्यायसंगतिः। Since वेदान्तवाक्यविचार is being done, this सूत्र has शास्त्रसंगतिः। All the संगतिस are to be inferred in this way.

पूर्वपक्षे वेदान्तेषु मुमुक्षुप्रवृत्त्यसिद्धिः, निष्फलत्वात्, the पूर्वपक्ष is that the मुमुक्षु is not there at all, because no one is interested in a सिद्धवस्तु।

कथं पुनर्ब्रह्मणः शास्त्रप्रमाणकत्वमुच्यते यावता 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम्' (जै.सू.१-२-१) इति क्रियापरत्वं शास्त्रस्य प्रदर्शितम्।

कथं पुनः ब्रह्मणः शास्त्रप्रमाणकत्वमुच्यते, how do you say ब्रह्म has got शास्त्र as its प्रमाणम्? The reason for asking this question is यावता, यस्मात् कृत्स्नस्य वेदस्य क्रियापरत्वमुक्तम्, it has been ascertained in the पूर्वमीमांसा that the entire वेद is committed only to reveal various क्रियाs. पूर्वमीमांसा also has to be taken into account, because the शास्त्र includes पूर्वमीमांसा and in that शास्त्र, जैमिनि has stated in the very second सूत्र that 'चोदना लक्षणो धर्मः' (जै.सू.१-१-२); धर्म is in the form of साध्य, to be earned through कर्म। Using the प्रत्ययs लिङ्, लोट् and तव्य that have the force of a command, शास्त्र prompts you to do कर्म and they form the चोदना just as an आचार्य commands the शिष्य to do, कुरु इति, and the शिष्य then करोति, he does.

The जैमिनिसूत्र 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम्' (१-२-१) states that the entire वेद which includes वेदान्त also is committed to क्रिया। पूर्वमीमांसकs do not look at वेदान्त separately. The whole वेदशास्त्रम् is meant for making you do things; क्रियार्थत्वम् is व्यापकम् in वेद। यत्र वेदप्रामाण्यं तत्र क्रियार्थत्वम्, and आनर्थक्यम् अतदर्शानाम्, न तदर्शानाम्, अक्रियार्थानां वाक्यानामानर्थक्यं निष्फलत्वं प्राप्तम्; sentences in the वेद which do not impel one to do कर्म are meaningless; in other words वेदान्तवाक्यs are meaningless. The definition of a वेदवाक्य is अनधिगतत्वे

सति फलवदर्थबोधकत्वम्; it should have अनधिगतत्वम्, it should not be available for other means of knowledge and it should have फलवदर्थबोधकत्वम्, it should reveal something which is fruitful for a human being. क्रियापरत्वम् is a big issue for a पूर्वमीमांसक but he himself says that there are वाक्यs like 'सोऽरोदीत्' which are सिद्धवस्तुवाक्यs. In a certain situation अग्निः अरोदीत्, अग्निदेवता cried, and his tears became silver. This is भूतवस्तुविषय, सिद्धवस्तुविषय and this is said in the वेद। अग्निदेवता's crying has already taken place and it is not connected to any विधि। So there is no क्रियार्थत्वम् in this sentence and therefore आनर्थक्यम् is प्राप्तम्। अध्ययनविधिना प्राप्तस्य वेदस्य निष्फलत्वमनुपपन्नम्; it is not proper to say that a sentence in the वेद, which is studied because of a विधि that वेद has to be studied, is meaningless. If some वाक्यs have no प्रामाण्य, then, which are the वाक्यs that I should look at as प्रमाण, and which are the वाक्यs that I should look at as not प्रमाण? This will be a big problem. Therefore there must be a meaning for it; to arrive at this meaning मीमांसा is to be done.

These sentences come under अर्थवाद and it has got certain purpose to serve. There is a prohibition in the शास्त्र that 'बर्हिषि रजतं न देयम्', silver should not be given as दक्षिणा। That is why nobody gives silver. If silver is given as दक्षिणा in याग, within one year there will be an occasion for tears. Nobody wants that, so nobody gives. Therefore the वाक्य 'अग्निः अरोदीत्' is meaningful because it joins a निषेधवाक्य and becomes अर्थवत्, meaningful in keeping with a later

सूत्र which says, 'विधिना तु एकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः' (जै.सू.१-२-७) इति; there is एकवाक्यता of these sentences when they get hooked up to a विधि or निषेधवाक्य। Even though independently they have no status and they cannot give any result by themselves, along with विधिनिषेधवाक्यs, they become फलवत्। This is a strong argument. The टीकाकार says this here.

यतः जैमिनिसूत्रेण वेदशास्त्रस्य क्रियापरत्वं दर्शितं यावता, since it is shown by जैमिनि, a disciple of वेदव्यास and the author of पूर्वमीमांसासूत्रs, that the वेद is committed to क्रियाs only; अक्रियार्थत्वाद्देदान्तानाम्, as वेदान्तs are not meant for any कर्म – you cannot do anything with नित्यशुद्धबुद्धमुक्तब्रह्मात्मा or with ब्रह्मात्मज्ञानम् – and therefore, वेदान्तानामानर्थक्यम्, वेदान्तवाक्यs are meaningless. वेदान्त is received along with the study of वेद, it is part of वेद, therefore we have to do something with it. You cannot say one part of वेद is meaningful, the other part is meaningless. It is called अर्धजरीन्याय, one cannot be called half old, and half young. If one part of वेद is प्रमाणम्, and the other is not, anyone will take any part as प्रमाणम् and any other part as अप्रमाणम् and it would mean that there is no प्रामाण्यम् for the entire वेद। Therefore वेद does not enjoy the लक्षणम् of फलवदर्थबोधकत्वम्, it does not have anything fruitful to unfold.

'अथातो धर्मजिज्ञासा', the first सूत्र of पूर्वमीमांसा has said that the entire वेद that is acquired by a person through अध्ययनविधि has got फलवदर्थपरत्वम्। It has got अर्थ, which is

फलवत्, able to produce result. 'चोदना लक्षणो धर्मः' (जै.सू.१-१-२) इति द्वितीयसूत्रे, it has been well ascertained that the validity of वेदशास्त्रम् is centred on क्रिया। But you say that ब्रह्म is already existing, so it cannot be produced; ब्रह्म is you, so it cannot be reached. There is no क्रिया। But the whole वेद is प्रमाणम्, and so वेदान्त cannot be viewed as अनर्थ। Therefore we have to do मीमांसा to make it meaningful. There are two ways to do that. Either the वाक्यस्य that are talking about आत्मा, etc have to be कर्मशेष, useful in a क्रिया, or the वाक्यस्य that are talking about ब्रह्म relate to देवताविशेष। When the कर्ता thinks about himself as, 'I am सच्चिदानन्दात्मा' इति and then performs कर्म, it should add some special result. It is like when certain things are added in the oblations or when the मन्त्र is chanted with some additions in rituals, you get more result. We have to thus interpret and hook all the उपनिषद्सु to विधिवाक्यस्य which ask you to do various कर्म। Then विधिवाक्यस्य become शेषी, and the वेदान्तवाक्यस्य become शेष।

तत्र in this connection, to establish its position with respect to भूतवस्तु, the पूर्वमीमांसा analyses अर्थवादवाक्यस्य as follows: 'वायुर्वै क्षेपिष्ठा' इत्याद्यर्थवादानां धर्मे प्रामाण्यमस्ति न वा इति संशये, there is doubt about the प्रामाण्यम् of the अर्थवादवाक्यस्य such as 'वायुर्वै क्षेपिष्ठा देवता', वायु is fast moving देवता। This is भूतवस्तुविषय and there is nothing for you to do with this वाक्य, as there is no विधि in it. It has no purpose to serve. न च अध्ययनविध्युपात्तानां निष्फले सिद्धेऽर्थे प्रामाण्यं युक्तम्, it is not proper to say that वेद that is studied based on अध्ययनविधि

has प्रामाण्यम् in a सिद्धवस्तु and is therefore useless. One studies one's वेद in keeping with the विधि, 'स्वाध्यायोऽध्येतव्यः' । वेदशास्त्रज्ञानम् is विधिना उपात्तम् । This sentence, 'वायुर्वै क्षेपिष्ठा देवता', also comes along with it. Obviously there is no usefulness in it. व्यापकाभावात्, क्रियापरत्वाभावात् when व्यापक is not there, व्याप्यम्, that is, प्रामाण्यम् also is not there, the rule being क्रियार्थत्वे सति प्रामाण्यम् । क्रियार्थत्वम् means it should be connected to a कर्म, an action to be done, लौकिक or वैदिक. But we have to make these sentences meaningful.

The पूर्वमीमांसक solves this problem in this way. 'विधिना तु एकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः' (जै.सू.१-२-७) being connected to a विधि it gains the status of एकवाक्यता, being part of the main topic. They become फलवत् in the form of praise of the कर्ता or कर्म of the विधि: इति the जैमिनिसूत्र concludes. The sentence वायुर्वै क्षिप्रतमगामिनी देवता becomes meaningful by pointing out the क्षिप्रफलदायकत्वम् of वायव्यकर्म । वायु is swift moving देवता, it is not stuck at one place. If it gets stuck in one place, suppose you breathe in, it sticks in there, the person is gone. It has to come out immediately and again go inside. It should keep moving all the time. It moves fast outside. तद्देवतात्मकं कर्म क्षिप्रमेव फलं दास्यति, if you do a कर्म in which वायुदेवता is invoked, then it will give you the फलम् very quickly. Thus all the अर्थवादवाक्यs gain एकवाक्यत्वम् with a विधिवाक्य and the sentence 'वायुर्वै क्षेपिष्ठा देवता' is connected to the sentence 'वायव्यं श्वेतमालभेत' । All the अर्थवादाः are सफलाः स्युः; the अर्थवादs also become प्रमाण, सफलत्वात्, being connected to विधि इति ।

This is the approach; it is not a technical argument. Even though it looks technical, it involves clarity with reference to the nature of प्रमाणसिद्धज्ञानम्, how it takes place if it is not a क्रिया, etc. We do not just simply dismiss the पूर्वमीमांसक। भाष्यकार first sets up his discussion brilliantly, stating what is going to be discussed in one sentence and then elaborately discusses for pages. Presenting the पूर्वपक्ष he says –

अतो वेदान्तानामानर्थक्यम्, अक्रियार्थत्वात्। कर्तृदेवतादिप्रकाशनार्थत्वेन वा क्रियाविधिशेषत्वम्, उपासनादिक्रियान्तरविधानार्थत्वं वा।

अतः, therefore, वेदान्तानामानर्थक्यं प्राप्तम्, वेदान्तवाक्यs are निष्फल, they have no result, no meaning, अक्रियार्थत्वात्, not being connected to any kind of कर्म। In order to make वेदान्त meaningful, you have to make वेदान्त a शेष, something connected to शेषी, the main thing which is कर्म। Modern वेदान्तिन्s come under this पूर्वपक्ष, they want to do something here where there is nothing to do. How does a मीमांसक connect वेदान्तवाक्यs to कर्म? He connects them to कर्मविधि by saying that they have कर्तृदेवतादिप्रकाशनार्थत्वम्, they reveal the nature of कर्ता or देवताs, etc or they have उपासनादिक्रियान्तरविधानार्थत्वम्, they are meant to enjoin certain उपासनाs, etc.

वेदान्तवाक्यs are connected to a क्रियाविधि, a command like यजेत, perform this कर्म। How can a वेदान्तवाक्य like अयमात्मा ब्रह्म, be connected to a क्रियाविधि? Is not आत्मा अकर्ता and

अभोक्ता? Yes. But कर्तृकारकप्रकाशनार्थत्वेन by revealing what kind of कर्ता one should be before performing a ritual, वेदान्ताः become सफलाः। The कर्ता of a ritual should think of himself as 'I am नित्यशुद्धः।' Also, देवतादिप्रकाशनार्थत्वेन, for the purpose of revealing the देवता who is invoked and offered oblations, in other words, कर्मकारकप्रकाशनार्थत्वेन also वेदान्ताः become सफलाः।

Now there is an issue about the determination of the topic, the प्रकरण, which is an important factor in मीमांसा। पूर्वमीमांसक is committed to that. The भाट्टमीमांसक has भिन्नप्रकरणभय, fear of वेदान्त becoming an independent प्रकरण because it has nothing to do with any कर्मविधि। भिन्नप्रकरणभावात्कर्मशेषत्वम् is very difficult to establish. The प्राभाकरमीमांसकs, assuming that वेदान्त is भिन्नप्रकरण, still try to connect वेदान्तवाक्यs to मानसं कर्म, उपासना, ध्यानम्। सत्यं ज्ञानमनन्तं ब्रह्म अहमस्मीति आत्मन्यारोप्य ध्यायेत्, one should meditate on oneself as ब्रह्म that is limitless existence and knowledge. यथा शालग्रामे विष्णुं ध्यायेत्, similarly here also it is deliberate superimposition. Even though one is not परं ब्रह्म, one should do meditation, 'अहं ब्रह्म' इति because मानसं कर्म is विहितम्, enjoined. Therefore वेदान्तवाक्यs have उपासनादिक्रियान्तरविधानार्थत्वम्, they have the purpose of enjoining another क्रिया like मानसक्रिया। It is क्रियान्तर because कायिकम् and वाचिकं कर्म are already covered, only मानसं कर्म is not covered.

टीकाकार says, कर्मविशेषमनारभ्य, there being no new कर्मविशेष that is talked about in वेदान्त, how can वेदान्तवाक्यs be connected

to some कर्म's in the earlier प्रकरण? So you cannot establish वेदान्तवाक्य's as कर्मशेष, मानाभावात्, there being no प्रमाणम् for it. Therefore according to the प्राभाकरपूर्वमीमांसक, वेदान्त consists of only उपासनाविधि for the मोक्षकामः, for the one who is interested in मोक्ष; and उपासना is मानसं कर्म। He quotes sentences such as 'अहं ब्रह्मास्मीति' (बृ.उप.१-४-१०) and explains 'इति' as 'उपासीत'। The पूर्वपक्षी is happy if there is some विधि। It is like somebody repeatedly saying, 'I am a king'. When you are not a king, how can you be a king by simply meditating on the sentence 'I am a king'? But he argues, ब्रह्माभेदत्वम् is असत्, not true, but still अभेदं ब्रह्म आत्मन्यारोप्य अहं ब्रह्मास्मीति उपासीत, may one do आरोप of ब्रह्म upon अहम् and meditate. Then one gets some result. By the word आदि in उपासनादि, श्रवणादयः तत्कार्यपरत्वं वा वक्तव्यमित्यर्थः, whatever that is required in order to do this उपासना like श्रवण, etc also have to be taken as a part of meditation.

न हि परिनिष्ठितवस्तुप्रतिपादनं सम्भवति। प्रत्यक्षादिविषयत्वात् परिनिष्ठितवस्तुनः।

परिनिष्ठितवस्तु^{५८} means an already existing वस्तु। When you say already existing वस्तु, do you know it or not? Unless you know it you cannot say it is an already existing वस्तु। Therefore परिनिष्ठितवस्तु is प्रमाणान्तरविषयम्, it is not वेदार्थ,

^{५८} परितः सर्वतः समन्तात् निश्चयेन स्थितं परिनिष्ठितम्।

it is not वेदप्रमाणकम्। परिनिष्ठितवस्तुप्रतिपादनं वेदेन न हि सम्भवति, the revelation of a सिद्धवस्तु by the वेद is not acceptable, प्रत्यक्षादिविषयत्वात्, because it is an object that is known through प्रत्यक्ष, अनुमान, etc.

तत्प्रतिपादने च हेयोपादेयरहिते पुरुषार्थाभावात्।

A परिनिष्ठितवस्तु is कृत्यनपेक्षम्, it does not depend upon any कृति, action. That way also तस्य प्रतिपादनम्, अज्ञातस्य ज्ञापनं वेदेन न संभवति, वेद cannot reveal परिनिष्ठितवस्तु। If the वेद talks about परिनिष्ठितवस्तु that sentence is called अनुवाद, a restatement like the वाक्य, 'अग्निर्हिमस्य भेषजम्' (तै.सं.७-४-१८-२), fire is भेषजम्, medicine, to हिम, snow, in other words, to what is cold. This वेदवाक्य is revealing something that we already know. There are many अनुवादवाक्यs like this and whatever the वेद says with reference to Science is अनुवाद only; वेद is not scientific. वेद knew about the sun being in the centre of the solar system and not moving, while all the planets move around the sun. The sun is stationary with reference to planets; but it is also moving, along with its family. The whole solar system is moving. There is nothing that is not moving. You understand this when you sit in a revolving restaurant, with somebody sitting in front of you. You are talking, you are not moving anywhere, your plate is there. When you look through the window, you see yonder a building, now the building is gone, now there is ocean, now something else, that

means you are moving along with the restaurant. There is some understanding in the शास्त्र about the fact that everything is moving. But it does not give any reason for that. When वेद talks about what is known by other means of knowledge, it is only अनुवाद । The subject matter of the वेद must have अपूर्वता ।

Suppose a वाक्य is meaningless, अबोधकत्वात्, because it does not give rise to valid knowledge, 'आदित्यो यूपः' इति वाक्यवत्, then वेद itself has to tell the meaning. वेद says, 'यूपे पशुं बध्नाति' and from this statement, we understand that यूप is a post, to which the cow is tied. But is it an iron post or a wooden one? Again, वेद says, 'यूपं तक्षति अष्टाश्रि करोति' and from this we understand that it is wooden and therefore the तक्ष, the carpenter makes the यूप octagonal and polishes it to shine like the sun and it is used for the क्रतु, यज्ञ, इति ।

So, with reference to a परिनिष्ठितवस्तु, तत्प्रतिपादने च हेयोपादेयरहिते पुरुषार्थाभावात्, in the revelation of it there is no पुरुषार्थ, as it is neither हेय, nor उपादेय । हेय is that which you avoid and उपादेय is that which you go after. With reference to a परिनिष्ठितवस्तु, there is no हेय or उपादेय; no going after something or avoiding something; in other words, there is no प्रवृत्ति or निवृत्ति । वेद should prompt you to go after उपादेय, something desirable or get away from हेय, something undesirable. In the वाक्य 'अयमात्मा ब्रह्म', there is no पुरुषार्थ, because आत्मा is free from हेयोपादेय । There is no

going towards or getting away from ब्रह्मात्मा । Therefore वेदान्तवाक्यs are hooked on to some उपासनाविधिवाक्यs इति प्राभाकरs contend.

अत एव 'सोऽरोदीत्' इत्येवमादीनामानर्थक्यं मा भूदिति 'विधिना त्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः' (जै.सू.१-२-७) इति स्थावकत्वेनार्थवत्त्वमुक्तम् ।

अग्निः अरोदीत् is भूतवस्तुविषय, relating to something which has already happened. It is निष्फलं वाक्यम् and this type of अर्थवादवाक्यानाम्, आनर्थक्यं मा भूदिति, in order that they are not construed to be meaningless, जैमिनि has added one more सूत्र in second chapter, 'विधिना तु एकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः' । अर्थवादs gain एकार्थत्वम् with the विधिवाक्यs and सफलाः स्युः, they become fruitful स्तुत्यर्थेन, by praising the फलम्, praising the देवता, praising the कर्ता, by negating certain things and so on. Because अग्निदेवता's tears became silver, therefore 'बर्हिषि रजतं न देयम्' silver should not be given as दक्षिणा in a बर्हिस्, a fire ritual to avoid अनिष्टफलम् । सफलनिषेधशेषत्ववद्देदान्तानां विध्यादिशेषत्वं वाच्यम्, just as these अर्थवादवाक्यs are made meaningful by contributing to इष्टफल and negating अनिष्टफल, by connecting to विधिवाक्यs or निषेधवाक्यs, वेदान्तवाक्यs also become विधिशेषs.

मन्त्राणां च 'इषे त्वा' (तै.सं.१-१-१) इत्यादीनां क्रियातत्साधनाभिधायित्वेन कर्मसमवायित्वमुक्तम् ।

The priest chants the मन्त्र 'इषे त्वा' (तै.सं.१-१-१) which means 'I cut you, therefore may I not incur any पाप, I am doing this to perform ritual', इति and then cuts the grass. Here क्रियातत्साधनाभिधायित्वेन कर्मसमवायित्वमुक्तम्, मन्त्रs are not अर्थवाद, they are कर्मसाधनs. मन्त्रs are also used in invoking the देवताs. You know the meaning and you do it as a ritual, then it becomes a कर्म invoked by अनुष्ठानम्। Therefore मन्त्रs are part of क्रिया। In the मन्त्र 'इषे त्वा' the verb छिनद्मि is brought in, and there is the action of cutting involved and so the मन्त्र is connected to क्रिया। The grass cut is useful in the ritual. In the मन्त्र 'अग्निर्मूर्धा', अग्निः meaning heaven, is the head. Here क्रियासाधनदेवतादिप्रतीतिः is there, देवता is obviously mentioned here which is क्रियासाधनम् as कर्मकारक and thus मन्त्रs are directly involved in क्रिया। Therefore क्रियापरत्वम् is there for वेदमन्त्रs. अर्थवादs are connected to one aspect of the विधिवाक्य। मन्त्रs are directly involved in the क्रिया, with the various कारकs.

न क्वचिदपि वेदवाक्यानां विधिसंस्पर्शमन्तरेणार्थवत्ता दृष्टोपपन्ना वा ।

Therefore वेदान्तs have to become अर्थवन्तः meaningful, विध्येकवाक्यत्वेन, connected to a विधिवाक्य, assuming the status of एकवाक्यत्वम् with them. सिद्धाथविदकत्वात्, they are talking about सिद्धार्थ, मन्त्रार्थवादादिवत्। The मन्त्रार्थ of इषेत्त्वा is also प्रत्यक्षादिप्रमाणविषय, but it is connected to विधि, therefore it becomes meaningful. The मन्त्रs may carry meanings that

are available for other means of knowledge but when they are connected to विधि, and when you follow the विधि it produces अदृष्ट, therefore मन्त्राः अर्थवन्तः स्युः। Just as मन्त्रs and अर्थवादs become meaningful, so too वेदान्तवाक्यs also become meaningful. विधिसंस्पर्शमन्तरेण, विधिसंस्पर्श विना, without connection to विधि, वेदवाक्यानां न क्वचिदपि अर्थवत्ता दृष्टा, the meaningfulness of वेदवाक्यs are not seen at all. Not only not seen, उपपन्ना वा, it is not tenable also. Therefore the conclusion is that वेदान्तवाक्यs like सत्यं ज्ञानमनन्तं ब्रह्म, अयमात्मा ब्रह्म, etc should be connected to a विधि।

न च परिनिष्ठिते वस्तुस्वरूपे विधिः सम्भवति क्रियाविषयत्वाद्विधेः। तस्मात्कर्मपिक्षितकर्तृस्वरूपदेवतादिप्रकाशनेन क्रियाविधिशेषत्वं वेदान्तानाम्।

Why don't you accept a new विधि for वेदान्त asks the पूर्वपक्षी। पूर्वपक्षी's argument is, 'आज्येन जुहोति'^{१९}, with the help of ghee one offers oblation, 'दध्ना जुहोति', with the help of yogurt one offers oblation; in these वाक्यs, आज्य is परिनिष्ठितवस्तु, everybody knows what is आज्य, and similarly दधि। But I do not know that I should use them to do a particular क्रिया to invoke a particular deity in a specific manner to get a specific result. क्रियाविषयत्वात्, विधि is possible here. परिनिष्ठिते वस्तुस्वरूपे, with reference to an existing thing, विधिः न सम्भवति।

^{१९} आ.श्रौ.सू.६-२५

You cannot create a separate विधि with reference to ब्रह्म, आत्मा, because it is already existing; you do not have to do any particular क्रिया in order to get it.

These are all the पूर्वपक्षs leading to 'तत्तु समन्वयात्'। You cannot directly have a विधि towards ब्रह्म, विधिक्रियाऽविषयत्वात् ब्रह्मणः। In the case of वाक्यs like आज्येन जुहोति, दध्ना जुहोति, even though आज्य, दधि, etc are परिनिष्ठितवस्तुs, at the same time there is a क्रियापद, जुहोति। दधि, आज्यम् are objects of the verb, जुहोति। In the case of दधि and आज्यम्, क्रियासाधनस्य प्रयुज्यमानतया साध्यत्वाद्विधेयता, they are connected to क्रिया and therefore they can be part of विधि। निष्क्रियब्रह्मणः, with reference to ब्रह्म that is free from any type of क्रिया, कथमपि असाध्यत्वान्न विधेयत्वम्, because any kind of साध्यत्वम् is not there, न विधेयत्वम् it does not become the subject matter of any विधि। निष्क्रियत्वम् is the हेतु for absence of विधेयत्वम्। ब्रह्म is free from any type of क्रिया, free from all कारकs; it neither करोति, nor क्रियते, it is not a subject of any action nor object.

तस्मात्, कमपिक्षितकर्तृस्वरूपदेवतादिप्रकाशनेन क्रियाविधिशेषत्वं वेदान्तानाम्, all वेदान्तs are connected to क्रियाविधि by revealing the कर्तृकारक and कर्मकारक which are required in any क्रिया। Without कारकs no क्रिया can be accomplished. So, कर्तृकारकस्वरूपप्रकाशनेन, वेदान्तवाक्यs make you understand the स्वरूप of कर्तृकारक, thereby the क्रिया becomes more meaningful or कर्मकारकदेवतास्वरूपप्रकाशनेन, they reveal the

nature of देवताs who are कर्मकारक, when they say, सत्यं ज्ञानमनन्तं ब्रह्म इत्यादि । Thus वेदान्ताः become क्रियाविधिशेष and thereby they are meaningful. शेषी is क्रिया, and ब्रह्म is शेष । So when you say अहं ब्रह्मास्मि, it is like saying, क्रियाशेषब्रह्म अहमस्मि । If ghee can talk, it would say, 'क्रियाशेषाऽऽज्यमस्मि, I am ghee, a कर्मकारक, offered unto the fire'. This is the first argument, that of the भाट्टs, सर्वेषां वेदान्तानां क्रियाशेषत्वमस्तीति । प्राभाकरs bring in a different argument to make the वेदान्तवाक्यs meaningful.

अथ प्रकरणान्तरभयान्नैतदभ्युपगम्यते, तथापि स्ववाक्यगतोपासनादिकर्मपरत्वम् । तस्मान्न ब्रह्मणः शास्त्रयोनित्वमिति प्राप्ते, उच्यते -

तच्च समन्वयात् ॥ (१-१-४)

भाट्टमीमांसक cannot hold on to his stand that वेदान्त is not a भिन्नप्रकरण । The topic of वेदान्त is entirely different from what has gone before, being not connected to any कर्म । There is absence of any continuation of topic dealing with कर्म । So one has to deal with this as भिन्नप्रकरण, a separate topic. So the प्राभाकरमीमांसक pitches in for ध्यानम्, meditation which is कार्यपरम् being a मानसव्यापार, which is also कर्तृतन्त्रम् । Once ध्यानम् is accepted they bring in ब्रह्म as ध्येयम्, the object of meditation. आत्मनि सत्यं ज्ञानमनन्तं जगत्कारणं ब्रह्मारोप्य सोऽहमित्यभेदेन ध्यायेत् । Even though you are not ब्रह्म, thinking that you are ब्रह्म, you meditate. For us ध्यानम् is निदिध्यासनम् meant for विपरीतभावनानिवृत्ति, just for

the removal of the habitual error of taking oneself to be the body-mind-sense-complex. ज्ञानम् is प्रमाणवाक्यजन्यमेव । It is श्रवणजन्यम् ।

अथ प्रकरणान्तरभयादेतन्न अभ्युपगम्यते, due to fear of a situation where he may have to deal with वेदान्त as भिन्नप्रकरण if कार्यपरत्वम् is not accepted, the पूर्वपक्षी argues that तथापि स्ववाक्यगतोपासनादिकर्मपरत्वमस्ति, still वेदान्तवाक्यानां कर्मपरत्वमस्ति, the वेदान्तवाक्यस्य are committed to make you do उपासनादिकर्म । In the वेदान्तप्रकरण itself there are वाक्यस्य dedicated to उपासनम् । Therefore, वेदार्थः कार्यपरः and ब्रह्मणः शास्त्रयोनित्वं नास्ति । इति प्राप्ते, when this is the situation, सूत्रकार says 'तत्तु समन्वयात्', a brilliant सूत्र ।

तुशब्दः पूर्वपक्षव्यावृत्त्यर्थः । तद्ब्रह्म सर्वज्ञं सर्वशक्तिं जगदुत्पत्ति-स्थितिलयकारणं वेदान्तशास्त्रादेवावगम्यते । कथम्? समन्वयात् । सर्वेषु हि वेदान्तेषु वाक्यानि तात्पर्येणैतस्यार्थस्य प्रतिपादकत्वेन समनुगतानि ।

तुशब्दः पूर्वपक्षव्यावृत्त्यर्थः, निराकरणार्थः, the word तु is for the purpose of negating the पूर्वपक्ष । तच्छब्दः is तद्ब्रह्म, तस्मिन्ब्रह्मणि^{१०} in that ब्रह्म सम्यगन्वयात्, समन्वयात्, all sentences resolve, by revealing that जगत्कारणं ब्रह्म as yourself. This is an all encompassing सूत्र, in whatever way you look at the शास्त्र,

^{१०} The word ब्रह्म comes as अनुवृत्ति and joins the word तद् and forms a समास, तद्ब्रह्म । The समास is resolved in locative case and from the context we decline ब्रह्म in the locative case and thus we get तस्मिन्ब्रह्मणि ।

there is समन्वय in ब्रह्म । What is that ब्रह्म? तद्ब्रह्म is सर्वज्ञम्, सर्वशक्ति, जन्माद्यस्य यतः, it is जगदुत्पत्तिस्थितिलयकारणम्, the cause of the creation, sustenance and resolution of this entire जगत्; शास्त्रयोनित्वात्, which is वेदान्तशास्त्रादेवावगम्यते, known only through वेदान्त । An objection was raised by asking कथमिति and तु, negates the objection. समन्वयात् is the हेतु for the negation. What is अन्वय here? सर्वेषु हि वेदान्तेषु, in all the उपनिषत्सु the वाक्यs are समनुगतानि, resolved, तात्पर्येण प्रतिपादकत्वेन, in unfolding with a commitment, एतस्याखण्डार्थस्य, the meaning of अखण्डम्, non-dual ब्रह्म; the जीवेश्वरैक्यम् ।

There is a verse^{११} which says, 'अविशिष्टम् अपर्यायानेकशब्दप्रकाशितम्, एकवेदान्तनिष्णाताः अखण्डं प्रतिपेदिरे' इति, wise people have understood that indivisible non-dual वस्तु as that which is not qualified by any word and at the same time which is revealed by many words that are not synonymous and not qualifying each other. All the various words in a sentence like nouns, verbs, adjectives, adverbs, etc create a unitive sense, and that unitive sense of the sentence is called तात्पर्यम्, the अन्वय । The तात्पर्य of वेदान्तवाक्यs is in अखण्डम्, अद्वयं वस्तु । The meaning of the word अखण्डार्थ is to be understood this way: Looking at the sky in the night, you want to know which is the moon. There are many constellations and planets seen in the sky. You are told,

^{११} This is written by अमलानन्द who is the author of कल्पतरु, a commentary on भामति ।

प्रकृष्टः प्रकाशः चन्द्रः, that which is the most effulgent is moon. There are three words : प्रकृष्टः प्रकाशः चन्द्रः, they are not qualifying each other, all of them are in सामानाधिकरण्यम्, apposition; all of them talk about only one object. All the three words resolve in the one object, that is moon. It is अखण्डार्थः । Similarly अखण्डार्थबोधकत्वमेव वाक्यानां तात्पर्यम्; all the words of वेदान्त are only to point out the अखण्डार्थः, the undivided whole. There is no अर्थवाद possible because in the वाक्य there is समन्वय, there is meaning, and there is फलम् also in itself, without hooking it to any कर्म । स्वार्थेन, तत्त्वमसि has फलवत्त्वम् । भाष्यकार points out the समन्वय of all वेदs in revealing ब्रह्म by quoting from each वेद ।

‘सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम्’ (छा.उप.६-२-१)
 ‘आत्मा वा इदमेक एवाग्र आसीत्’ (ऐ.उप.१-१-१) ‘तदेतद्ब्रह्म
 अपूर्वमनपरमनन्तरमबाह्यम् । अयमात्मा ब्रह्म सर्वानुभूः’
 (बृ.उप.२-५-१९) ‘ब्रह्मैवेदममृतं पुरस्तात्’ (मु.उप.२-२-११) इत्यादीनि ।

‘सदेव सोम्य’ (छा.उप.६-२-१) is from सामवेद; ‘आत्मा वा इदमेकः’ (ऐ.उप.१-१-१) is from ऋग्वेद; ‘तदेतद्ब्रह्म अपूर्वम्’ (बृ.उप.२-५-१९) is from यजुर्वेद and ‘ब्रह्मैवेदममृतं पुरस्तात्’ (मु.उप.२-२-११) is from अथर्ववेद । There is a widespread thinking that there are four महावाक्यs, and that each one has a different purpose to serve: ‘प्रज्ञानं ब्रह्म’ from ऋग्वेद is लक्षणवाक्य, defining ब्रह्म; ‘तत्त्वमसि’ from सामवेद is उपदेशवाक्य, teaching the oneness; ‘अयमात्मा ब्रह्म’ from अथर्ववेद is ध्यानवाक्य to be contemplated

upon; and 'अहं ब्रह्मास्मि' from यजुर्वेद is अनुभववाक्य, revealing the experience. This is not true. Any वाक्य that reveals the अखण्डार्थ is a महावाक्य। सर्वेषां वेदान्तानां तद्वह्मण्येव सम्यगन्वयात्, all the उपनिषत्s teach with a commitment to make you understand अहमिदं सर्वम्। सर्वात्मभाव alone is the commitment of the entire शास्त्र। That is accomplished by pointing out that ब्रह्म is the कारणम् of everything, कार्यम् is non-separate from कारणम् and therefore it is मिथ्या, and ब्रह्म alone is सत्यम् without the status of being a कारणम्। This is the oneness, एकमेवाद्वितीयम् and शास्त्र has a brilliant method to teach, in keeping with the vision.

भाष्यकार quotes 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्'; इदं जगत् that you see in front of you, आसीत् was there, सृष्टेः प्राक्, before creation in an unmanifest form like the tree was there before in seed form. It was there in the form of software, undifferentiated. इदं जगत्सदेवासीत् before creation his जगत् was in the form of सद्वस्तु alone, सजातीयविजातीयस्वगतभेदरहितम्, free from any division. There was nothing other than सत्, nothing similar to सत्। The beauty here is, इदं जगत्सता सह न आसीत्, this जगत् was not there along with सत्, but सदेवासीत्, it was सत् alone. Like घटः सृष्टेः प्राक् मृदेवासीत् before creation, the pot was in the form of clay. After creation of pot we cannot say, मृदप्यस्ति, घटोऽप्यस्ति, मृत् will not accept that. Now also मृदेवास्ति। A small little pot has the complex, 'I am nobody'. It can solve the problem only spiritually. It has to be told,

‘You are मृत् and taught also, ‘Out of clay the entire clay world has come, by clay the whole clay world is sustained and unto clay the whole clay world goes back. मृत्तिकेत्येव सत्यम्, तत्त्वमसि’ इति। When the small pot understands this, its complex is gone; it has no problem anymore in being ‘small and cute’. So too जगत् was सत् before; now also it is सत्। सत् alone is सत्यम्। The word एव in सदेव is to emphasise that there is no second thing, nothing other than this, nothing like this.

‘आत्मा वा इदमेक एवाग्र आसीत् (ऐ.उप.१-१-१) is from the ऋग्वेद। What was there before is आत्मा which the छान्दोग्य referred as सत्। That means both are one and the same. The word एकः is there in the छान्दोग्य also. सत् is neuter, therefore the usage was एकम्, whereas here आत्मा is masculine, therefore the word एक is in masculine. वेद follows grammar; in fact all our grammar is from वेद। The एवकार of छान्दोग्य in सदेव is replaced by वै here. आत्मा वै अग्रे आसीत्; before its creation, before its coming into being, this जगत् was आत्मा। That आत्मा is प्रज्ञानं ब्रह्म; this is ऐतरेयमहावाक्य।

‘तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूः’ is the वाक्य in मधुब्राह्मण of बृहदारण्यक which obtains in शुक्लयजुर्वेद। ‘अयमात्मा ब्रह्म’ is a महावाक्य। अयं नित्यापरोक्षात्मा is ब्रह्म, सर्वानुभूः, सर्वमनुभवति, one who is in every experience; who experiences everything like the sun illumines everything. ‘Illumines’ is a figurative verb, sun does not do the act of illumining. Here also there is no act of experiencing; in every experience आत्मा is

present. This is the उपसंहारवाक्य in that section. ब्रह्म was presented as मायाभिः पुरुरूप ईयते (बृ.उप.२-५-१९), through माया, it 'as though' becomes many. That ब्रह्म is एतदपरोक्षम्, this self-evident आत्मा; it is अपूर्वम्, न पूर्वम्, it does not have a कारणम्, कारणशून्यमित्यर्थः; it is अनपरम्, कार्यरहितम्, it does not undergo any change to become कार्य, कार्यस्य मिथ्यात्वात्; it is अनन्तरम्, because it is neither cause nor effect, there is no जात्यन्तरम्, there is nothing other than ब्रह्म । एकरसमित्यर्थः । ब्रह्म is अबाह्यम्, there is nothing external to it, it is अद्वितीयम्, non-dual. तस्य ब्रह्मणः अपरोक्षत्वम् श्रुतिरुपपादयति, उपनिषद् reveals the अपरोक्षत्वम् of ब्रह्म । If ब्रह्म is neither cause nor effect, then how do you ever know it? The words अयम् and सर्वानुभूः indicate that ब्रह्म is नित्यापरोक्षः । It is in the form of consciousness present in every experience, without which there is no experience. It is श्रोत्रस्य श्रोत्रम्चक्षुषश्चक्षुः (के.उप.१-२) and so on.

Then there is an अथर्वणवाक्यम्, 'ब्रह्मैवेदममृतं पुरस्तात्' (मु.उप.२-२-११), whatever that is there in any direction is ब्रह्म with नामरूप difference. नामरूपात्मकं जगत् is an addition to अहं ब्रह्म, नामरूप being मिथ्या ।

Thus समन्वय, consistency is there in all the उपनिषद्स in revealing ब्रह्म । सर्वेषां वेदान्तवाक्यानां तस्मिन् शास्त्रप्रमाणकब्रह्मणि एव तात्पर्येण सम्यगन्वयात्, all वेदान्तवाक्यस resolve, fulfil the purpose of being there by unfolding ब्रह्म । आदिपदेन 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै.उप.२-१-१) इत्यादि वाक्यानि गृह्यन्ते ।

न च तद्गतानां पदानां ब्रह्मस्वरूपविषये निश्चिते समन्वये अवगम्यमानेऽर्थान्तरकल्पना युक्ता श्रुतहान्यश्रुतकल्पनाप्रसङ्गात् ।

When it is well-ascertained that वेदान्तवाक्यs are consistently talking about the स्वरूप of ब्रह्म, it is not right to talk about anything else as the तात्पर्य of वेदान्त । तद्गतानाम्, 'सदेव सोम्य' इत्यादिवाक्यगतानां पदानाम्, when the words that obtain in those वाक्यs cited here, ब्रह्मस्वरूपविषये निश्चिते, whose विषय, subject matter is very clearly determined through the लिङ्गs to be ब्रह्मस्वरूपम्, समन्वये अवगम्यमाने, when that consistency is understood, अर्थान्तरकल्पना, कार्यपरत्वकल्पना, that they should be hooked onto some विधिवाक्य इति, न युक्ता, is not proper. If it is done, there is श्रुतहानि loss of what is said, अश्रुतकल्पना च and bringing in what is not said by the श्रुति । That is not acceptable either in लौकिकविषय or वैदिकविषय । श्रुतहानि is like when I ask someone to bring me water and he brings me a book. अश्रुतकल्पना is to bring oxygen, thinking thus: 'Water is H₂O. Swamiji wants hydrogen and oxygen; he has no use for hydrogen, so he must be wanting oxygen'. If such a situation is there, no transaction of any kind is possible. What is श्रुतम् should not be given up and what is अश्रुतम् should not be imagined. This is based on the rule 'यत्परः शब्दः स शब्दार्थः', a word has that meaning to which it is committed to convey. You cannot imagine a meaning.

न च तेषां कर्तृदेवतादिस्वरूपप्रतिपादनपरतावसीयते 'तत्केन कं पश्येत्' (बृ.उप.२-४-१४) इत्यादि क्रियाकारकफलनिराकरणश्रुतेः ।

It was previously said by the पूर्वपक्षी that वेदान्तवाक्यs reveal the कर्तृकारक, the स्वरूप of the doer of an action and कर्मकारक, the स्वरूप of देवता in order to meditate before offering oblations. Before performing the कर्म, one must think 'I am अकर्ता, अभोक्ता, I am नित्यशुद्धः नित्यबुद्धः, I am ब्रह्म', and so on. अर्थवादन्यायेन वेदान्तानां कर्त्रादिस्तावकत्वमिति, it praises the कर्ता, it praises the कर्म, the object of meditation, like इन्द्रादिदेवताs. This contention is dismissed here. They are not meant for कर्तृदेवतादिस्वरूपप्रतिपादनम् because 'तत्केन कं पश्येत्' (बृ.उप.२-४-१४) इत्यादि क्रियाकारकफलनिराकरणश्रुतेः, there are श्रुतिs that reveal the आत्मा as being free from all the कारकs. कः कर्ता केन करणेन कं विषयं पश्येत्, when everything is one आत्मा, who will see what by what means? अर्थवादवाक्यs like 'सोऽरोदीत्', 'वायुर्वै क्षेपिष्ठा देवता', etc स्वार्थे फलाभावात्, do not have any result in themselves and hence स्तुतिलक्षणतेति भावः, they can serve only as praise and become सफलाः, but not in the case of वेदान्तवाक्यs which reveal ब्रह्मात्मसिद्धवस्तु ।

न च परिनिष्ठितवस्तुस्वरूपत्वेऽपि प्रत्यक्षादिविषयत्वं ब्रह्मणः । 'तत्त्वमसि' (छा.उप.६-८-७) इति ब्रह्मात्मभावस्य शास्त्रमन्तरेणानवगम्यमानत्वात् ।

Even though ब्रह्मात्मा is सिद्धवस्तु it is not मानान्तरवेद्यम् । यद् मानान्तरवेद्यं तन्न वेदार्थः, what is available for other means of knowledge like प्रत्यक्ष is not वेदार्थ । That is accepted. But ब्रह्मात्मा is not known. It is self-evident but it is not known as जगत्कारणम् and एकमेवाद्वितीयम् । Therefore भाष्यकार says, न च परिनिष्ठितवस्तुस्वरूपत्वेऽपि प्रत्यक्षादिविषयत्वं ब्रह्मणः, even

though ब्रह्म is the very स्वरूप of आत्मा that is नित्यसिद्धवस्तु, its जगत्कारणत्वम् and its oneness with आत्मा is not प्रत्यक्षादिविषयम् । The fact that I am अपरोक्षजगत्कारणं ब्रह्म is not known and in its place there is a misconstrued self. An unknown object, an unknown chemical, an unknown software or an unknown planet in the solar system may be there that can be made known. But here ब्रह्मात्मा is unknown and misconstrued also because it happens to be the self-evident self, अहम् । I am conscious of myself, and without concluding who I am, I cannot exist and operate in the जगत् । Body is intimate to me and so my conclusion is 'I am as good as my body'. I respond when my body is touched. वेदान्त tells, 'Body is you, but you are not the body. You are जगत्कारणमेकमेवाद्वितीयं ब्रह्म' । शास्त्रमन्तरेण without शास्त्रप्रमाणम्, 'तत्त्वमसि' इति ब्रह्मात्मभावस्य, जीवेश्वरैक्यस्य, the oneness, अनवगम्यमानत्वात्, cannot be understood.

Someone can object that धर्म is not वेदार्थः, giving the logic 'यद्यत्साध्यम्, तत्तद् मानान्तरवेद्यं पाकवत्', whatever that is साध्य is available for other means of knowledge like even a cooked dish such as idly. Idly is a साध्य and it is known to us; we do not require वेद for it. Similarly पुण्य also is साध्य, and so it is मानान्तरवेद्य, and शास्त्र is not required. This logic is defective because without वेद, पुण्यपाप, etc. cannot really be determined. धर्म has no मानान्तरवेद्यता । It is the same with reference to ब्रह्म also. सिद्धमपि ब्रह्म अज्ञातमेव, even though ब्रह्म is existent, it is not known and it has to be understood only through the शास्त्र । These are all nuances of the शास्त्र ।

यत्तु हेयोपादेयरहितत्वादुपदेशानर्थक्यमिति । नैष दोषः । हेयोपादेय-
शून्यब्रह्मात्मतावगमादेव सर्वक्लेशप्रहाणात्पुरुषार्थसिद्धेः ।

सिद्धवस्तुनः निष्फलत्वान्न वेदार्थः इति there was an argument which is being answered now. There cannot be any प्रवृत्ति or निवृत्ति possible towards नित्यसिद्धात्मा that is free from हेयोपादेयत्वम् । You cannot have प्रवृत्ति towards yourself nor you can get away from yourself. Since प्रवृत्तिनिवृत्ति alone is शास्त्रम्, teaching of ब्रह्मात्मा is fruitless इति यदुक्तम्, नैष दोषः, this is not a defect, because हेयोपादेयशून्यब्रह्मात्मतावगमादेव, only by the knowledge of ब्रह्म that is free from हेयोपादेय, there is सर्वक्लेशप्रहाण, destruction of all क्लेशs. अविद्या is the root cause of all क्लेशs, अविद्यानाशे all क्लेशs are destroyed. That is मोक्ष and that is पुरुषार्थसिद्धिः । ज्ञानम् is not the पुरुषार्थ but मोक्ष is पुरुषार्थ । मोक्षाय ज्ञानम् is a quantum jump.

देवतादिप्रतिपादनस्य तु स्ववाक्यगतोपासनार्थत्वेऽपि न कश्चिद्विरोधः । न तु तथा ब्रह्मण उपासनाविधिशेषत्वं सम्भवति, एकत्वे हेयोपादेयशून्यतया क्रियाकारकादिद्वैतविज्ञानोपमर्दोपपत्तेः ।

Where there is उपासनाविधि, there is उपासनाविधिशेषत्वम् । उपासना definitely implies कारक । There is कर्ता and there is कर्म, the object of उपासना, the देवता । शास्त्र has to describe the देवता and that has उपासनाशेषत्वम् । देवतादिप्रतिपादनस्य तु स्ववाक्यगतोपासनार्थत्वेऽपि न कश्चिद्विरोधः, there is no विरोध with reference to वाक्यs in the उपासना section that talk about देवताs, which are meant for meditation because it has क्रियापरत्वम् ।

Similarly, ब्रह्मणः उपासनाविधिशेषत्वं न सम्भवति, ब्रह्म does not become उपासनाविधिशेष because वेदान्ताः are not उपासनपराः । Some वाक्यs are there in the उपनिषदः which do deal with उपासना । It does not mean सर्वे वेदान्ताः उपासनपराः ।

पूर्वपक्षी points out श्रुतिs such as 'आत्मेत्येवोपासीत' (बृ.उप.१-४-७) as उपासनाविधिवाक्यs, and 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै.उप.२-१-१) and so on as उपासनाविधिशेषs, which tell you what that ब्रह्म is so that you can meditate upon आत्मा as ब्रह्म । भाष्यकार says ब्रह्मणो न उपासनाविधिशेषत्वम्, ब्रह्म cannot be उपासनाविधिशेष because ब्रह्म is हेयोपादेयशून्यम्, free from हेय and उपादेय । Therefore क्रियाकारकाद्वैतविज्ञानोपमर्दोपपत्तेः, there is no क्रिया possible and if क्रिया is not there, all the कारकभेदज्ञानs that are based upon क्रिया are resolved. कारकभेद is द्वैतम्, and the conclusion that द्वैतम् is सत्यम् is called द्वैतविज्ञानम् । Every संसारी has this conclusion and the शास्त्र tells that द्वैतम् does not exist in ब्रह्म । Therefore it is proper to say negation of द्वैतविज्ञानम् takes place in the wake of ब्रह्मात्मज्ञानम् ।

न ह्येकत्वविज्ञानेनोन्मथितस्य द्वैतविज्ञानस्य पुनः सम्भवोऽस्ति येनोपासनाविधिशेषत्वं ब्रह्मणः प्रतिपाद्येत ।

एकत्वविज्ञानम् is knowledge of oneness between जीव and ईश्वर and द्वैतविज्ञानम् is opposed to एकत्वविज्ञानम् । Once द्वैतविज्ञानम् is destroyed, it is destroyed for ever. उन्मथितस्य द्वैतविज्ञानस्य, when the द्वैतविज्ञानम् is destroyed by एकत्वविज्ञानम्, by the knowledge of oneness, पुनः सम्भवः नास्ति, it does not stage a come back, येन उपासनाविधिशेषत्वं ब्रह्मणः प्रतिपाद्येत, therefore

one cannot establish विधिशेषत्वम् for ब्रह्म । If द्वैतविज्ञानम् comes back, then one can think of meditation, etc to permanently remove it. But that also is not possible because the problem is absence of clarity for which you have to again do श्रवणमनननिदिध्यासन only. You can do उपासना in order to prepare yourself for चित्तनैश्चल्यम्, but not for द्वैतविज्ञानोन्मथनम् ।

एकत्वविज्ञानम् is gained by elimination of अविद्या and अविद्या knows only how to go. It goes away as though it was never there. When ignorance goes, it is like daylight. You cannot even imagine that there was ignorance. Ignorance does not leave anything behind.

यद्यप्यन्यत्र वेदवाक्यानां विधिसंस्पर्शमन्तरेण प्रमाणत्वं न दृष्टम्, तथाप्यात्मविज्ञानस्य फलपर्यन्तत्वान्न तद्विषयस्य शास्त्रस्य प्रामाण्यं शक्यं प्रत्याख्यातुम् ।

अन्यत्र, कर्मकाण्डे, वेदवाक्यानाम्, all the sentences of the वेद including अर्थवादs, विधिसंस्पर्शमन्तरेण, without being connected to a विधि, प्रमाणत्वं न दृष्टम्, their having प्रामाण्यम् is not seen. Connected to a विधि alone, they become फलवत्, meaningful. अबाधितानधिगतफलवदर्थबोधकत्वम्, is शास्त्रप्रमाणलक्षणम् । सिद्धवस्तुविषयवाक्यs like 'सोऽरोदीत्' इत्यादि, become meaningful by getting connected to विधिवाक्यs either with reference to फल or देवता or कर्म and so on. Really speaking, कार्यपरत्वम् is not व्यापकम् over the entire वेद । जैमिनि only generally said, आम्रायस्य क्रियार्थत्वात्, but he did not say, कृत्स्नस्य वेदस्य ।

He talked about only कर्मकाण्ड । क्रियार्थत्वम् is not all-pervasive, making the whole वेदार्थ centred on क्रिया । अर्थवादानां स्वार्थे निष्फलत्वात्, विधिना सह they gain अर्थवत्वम् ।

Now 'सत्यं ज्ञानमनन्तं ब्रह्म', 'तत्त्वमसि', 'अयमात्मा ब्रह्म' इत्यादि सिद्धवस्तुविषयवाक्यानाम्, for the sentences talking about an existing fact that आत्मा is ब्रह्म, निष्फलत्वं नास्ति, there is no fruitlessness, they have instant result. निष्फलत्वे सति you require क्रिया to make it सफल । But in these वाक्यसु स्वार्थे फलवत्वम् is there. The फलम् is संसारनिवृत्ति, द्वैतविज्ञानोपमर्दनम् । Then the whole जगत् becomes a drama, and it is wonderful because you can enjoy. 'The world is a stage, men and women are but players,' so you become a player. You have roles to play, you cannot avoid. You need not avoid. Roles do not touch you. So, फलवत्वे सति, the objection of अप्रामाण्यम् of उपनिषद्वाक्यसु is untenable.

यद्यपि कर्मकाण्डे अर्थवादवाक्यानां विधिसंस्पर्शमन्तरेण निष्फलत्वम्, तथापि, in आत्मैकत्वविज्ञानम् there is फलवत्वम् as आत्मज्ञानम् is फलपर्यन्तम्; ज्ञानमेव मोक्षः । तद्विषयस्य शास्त्रस्य प्रामाण्यं प्रत्याख्यातुं न शक्यम्, it is not possible to negate the प्रामाण्यम्, the status of being a valid means of knowledge for the शास्त्र talking about एकत्वविज्ञानम् । In the अनुमान, 'वेदान्ताः न स्वार्थे मानमक्रियार्थत्वात्, सोऽरोदीत् इत्यादिवत्', an उपाधि, a conditional clause, 'निष्फलवत्वे सति, if they do not have any result' has to be added. But वेदान्तवाक्यसु have फलम् in the form of संसारनिवृत्ति, or शोकनिवृत्ति as revealed by the statements, 'ब्रह्मविदाम्नोति परम्' (तै.उप.२-१-१) , 'तरति शोकमात्मवित्' (छा.उप.७-१-३) and so on.

In logic an उपाधि restricts the application of inference. Suppose you reverse the inference, यत्र धूमः तत्र वह्निः and say, यत्र वह्निः तत्र धूमः, that is not true. Fire can be there without smoke. Therefore you have to add a condition, आर्द्रेन्धन्वत्वे सति, if the fuel is wet. Wet fuel invariably causes smoke. In the inference सिद्धवस्तुपराः अप्रामाण्याः, निष्फलत्वम् is the उपाधि whereas वेदान्तवाक्यस्य सफलत्वम्। Therefore वेदान्तानां प्रमाणत्वं प्रत्याख्यातुं न शक्यम्।

न चानुमानगम्यं शास्त्रप्रामाण्यम्, येनान्यत्र दृष्टं निदर्शनमपेक्षेत। तस्मात्सिद्धं ब्रह्मणः शास्त्रप्रमाणकत्वम्।

शास्त्रप्रामाण्यम् is not अनुमानगम्यम्, शास्त्र does not require to be supported by अनुमान, because it is an independent प्रमाणम्, like your eyes. That the eyes see need not be corroborated by other प्रमाणs. You open your eyes and see, eyes prove themselves as valid प्रमाणम्। What a given प्रमाणम् reveals, no other प्रमाणम् can reveal. Each one is an independent प्रमाणम्। That is why they are counted separately. You conclude that an elephant has visited the ashram by seeing elephant dung. If that is not there, how else can you infer the knowledge of its visit? If the branches are down, that could be caused by human hands also. Inference does not need corroboration. शास्त्र also is an independent means of knowledge; it has its own subject matter to reveal. Either it reveals various means in the form of कर्म to accomplish different ends, कर्मफलs or it reveals ज्ञानम् through

महावाक्यs such as 'अयमात्मा ब्रह्म', 'तत्त्वमसि' and both वैदिककर्म and ज्ञानम् are not available for other means of knowledge. शास्त्रमन्तरेण अनवगम्यमानत्वात्, ब्रह्म is not known without शास्त्र । Therefore भाष्यकार says, न अनुमानगम्यं शास्त्रप्रामाण्यम्; शास्त्रप्रामाण्यम् is not dependent on inference. It is स्वतः प्रमाणम्, it reveals itself. To deny what it says, you have to say 'I am not ब्रह्म ।' The one who says 'I am not ब्रह्म,' is ब्रह्म । If you say, 'I do not understand that statement,' I can understand that. But you cannot dismiss शास्त्रप्रमाणम् । न अनुमानगम्यं शास्त्रप्रामाण्यं येनान्यत्र दृष्टं निदर्शनमपेक्षेत, an inference-based example is not needed to prove शास्त्रस्य प्रामाण्यम् । तस्मात्सिद्धं ब्रह्मणः शास्त्रप्रमाणकत्वम्, it is established that जगत्कारणं ब्रह्म has शास्त्र as its प्रमाणम् । The source for any book in any language that talks about अद्वैतं ब्रह्म, is शास्त्र alone.

Now भाष्यकार introduces the second वर्णक that presents the पूर्वपक्ष of प्राभाकरमीमांसक -

अत्रापरे प्रत्यवतिष्ठन्ते - यद्यपि शास्त्रप्रमाणकं ब्रह्म तथापि प्रतिपत्तिविधिविषयतयैव शास्त्रेण ब्रह्म समर्प्यते ।

शास्त्रप्रमाणकं ब्रह्म न तु विधिशेषमिति सिद्धम्, when this was pointed out, the प्राभाकरs get up and raise their hands. यद्यपि शास्त्रप्रमाणकं ब्रह्म, although we accept that ब्रह्म is known only through the शास्त्र, we do not accept the argument that सिद्धवस्तु is independently शास्त्रप्रमाणकम् । Connected to some मानसकर्म alone it has its validity. प्रतिपत्तिविधिविषयतया, ब्रह्मात्मा is presented

as an object for meditation only by the शास्त्र in the sentences, आत्मेत्येवोपासीत (बृ.उप.१-४-७), 'आत्मा वा अरे द्रष्टव्यः... मन्तव्यः' (बृ.उप.२-४-५ & ४-५-६) । मोक्षकामः उपासीत, may the one desirous of मोक्ष do उपासना on ब्रह्म and it will produce special अदृष्ट, which is मोक्षफलम् । So, ब्रह्म is presented as प्रतिपत्तिविधिविषय only. मानसकर्म is कर्तृतन्त्रम्, something that has to be done. This is the पूर्वपक्ष and modern वेदान्त presents it as सिद्धान्त । Meditation is not an undesirable thing, but मोक्ष is taken to be the result of meditation by them.

टीकाकार adds that there are people who see all the words of वेद as having the power to reveal only कार्य, what is to be done. They think that the verbal suffixes तिङ् are the real thing, the only thing that counts in a sentence. When you hear the sentence सः गच्छति, the suffix 'ति' in गच्छति reveals some action that is being done in the present. Then the प्रकृति tells us what the action is. पचति, reveals that the person is cooking. The 'तिङन्त,' creates an आकाङ्क्षा, expectancy about various कारकs. For eg, कः पचति, who cooks, किं पचति, what does he cook, केन पचति, by what does he cook, कस्मै पचति, for whom does he cook, and so on. The answers to the questions like this centred on क्रिया constitute a sentence.

So, क्रियायामेव शब्दाः अन्विताः, all words resolve in क्रिया । Even though वेदान्ताः ब्रह्मपराः, they talk about ब्रह्म, still, विधिशेषत्वेन प्रत्यग्ब्रह्म वेदान्तैः बोध्यते, that ब्रह्म is taught by वेदान्तवाक्यs as प्रतिपत्तिविधिशेष, as connected to प्रतिपत्तिविधि; प्रतिपत्ति being उपासना । In the sentence अत्मा वा अरे मन्तव्यः, the तव्य-प्रत्यय

points out something to be done and that is proof for a विधि । This is the वृत्तिकारमत^{१२} which accepts वेदान्त as a स्वतन्त्रप्रकरणम्, a distinct section but it has प्रतिपत्तिविधि as its विषय ।

There is a doubt here whether वेदान्तशास्त्रम् teaches ब्रह्म as a thing to be understood, leading to a result directly, or as something connected to उपासना after doing which one gets the result इति । The पूर्वपक्षी who is वृत्तिकार presents his stand that उपासनातः मुक्तिः, through उपासना on आत्मा as ब्रह्म one gets मोक्ष । You have to superimpose ब्रह्म on आत्मा and do उपासना like maintaining विष्णुबुद्धि on शालग्राम stone and doing उपासना । आत्मनि ब्रह्माहमस्मीत्युपासीत इति पूर्वपक्षः । सिद्धान्त is, तत्त्वज्ञानादेव मुक्तिः, one gets मोक्ष only from ब्रह्मज्ञानम् ।

यथा यूपाहवनीयादीन्यलौकिकान्यपि विधिशेषतया शास्त्रेण समर्प्यन्ते, तद्वत् ।

In the वेद we hear 'यूपे पशुं बध्नाति', 'आहवनीये जुहोति', 'इन्द्रं यजेत' and so on. Now a doubt arises as to what is यूप । यूप is an अलौकिक word, which is not in daily use. The वेद itself tells, यूपं तक्षति, अष्टाश्रि करोति, यूप is sized and shaped by a carpenter and he makes it octagonal. Then it undergoes संस्कार by मन्त्रप्रोक्षण, sprinkling of water with मन्त्रs and only then it becomes a यूप । So too, in the वाक्य, 'आहवनीये जुहोति', one does get a doubt as to what is आहवनीय । A गृहस्थ initiated by his

^{१२} वृत्तिकार is भर्तृप्रपञ्च ।

father, receives गार्हपत्याग्नि and daily does अग्निहोत्र in that अग्नि । वसन्ते, वसन्तकाले, ब्राह्मणः गार्हपत्यात् ज्वलन्तमग्निमुद्धरेत्, from that गार्हपत्याग्नि, fire is ritually taken out in the spring season, through a कर्म known as अग्न्याधान based on the विधि 'अग्नीनादधीत' and that आधानसंस्कृतः, that ritualistic fire is called आहवनीयः । One does rituals there; आहवनीये जुहोति । Thus शास्त्र itself tells what is आहवनीय । Again, 'इन्द्रं यजेत' is another वाक्य । Who is इन्द्र? शास्त्र says, 'वज्रहस्तः पुरन्दरः', इन्द्र is one who has वज्रायुध, thunderbolt in his hand. Similarly, in वेदान्त we hear विधिस such as आत्मेत्येवोपासीत, (बृ.उप.१-४-७) आत्मा is to be meditated upon as ब्रह्म । They are called प्रतिपत्तिविधिस । Then the आकाङ्क्षा is, what is that ब्रह्म? श्रुति herself describes ब्रह्म as सत्यं ज्ञानमनन्तम् । Now you have to think that 'I am सत्यं ज्ञानमनन्तं ब्रह्म', and then do उपासना । यथा यूपाहवनीयादीनि अलौकिकान्यपि just as यूप, आहवनीय, इन्द्र and so on which are अलौकिकविषयस, they are विधिशेषतया शास्त्रेण समर्प्यन्ते, presented by the शास्त्र as connected to विधि; similarly ब्रह्म is presented as सत्यम्, ज्ञानम्, अनन्तम्, नित्यम्, शुद्धम्, बुद्धम्, मुक्तम्, and so on by the शास्त्र as connected to प्रतिपत्तिविधिस, and is meant for उपासना ।

कुत एतत् ? प्रवृत्तिनिवृत्तिप्रयोजनत्वाच्छास्त्रस्य ।

कुतः, how do you say ब्रह्म is प्रतिपत्तिविधिशेष? It is because the purpose of वेद is to make you do something or restrain you from doing something. शास्त्रतात्पर्यानिश्चय is by वृद्धव्यवहार, the conduct of elders and according to them, शास्त्र is committed to pointing out प्रवृत्ति in the form of 'do this', and निवृत्ति, in

the form of 'don't do this'. So प्रवृत्तिनिवृत्तिप्रयोजनत्वात् शास्त्रस्य, the entire शास्त्र should either engage you in activity by prescribing a विधि or it should restrain, prohibit you from doing something, by prescribing a निषेध । वेदान्तशास्त्रम् is within the वेद only and so ब्रह्म is उपासनाविधिशेषम् ।

तथा हि शास्त्रतात्पर्यविद आहुः - 'दृष्टो हि तस्यार्थः कर्मावबोधनम्' (शा.भा.१-१-१) इति । 'चोदनेति क्रियायाः प्रवर्त्तकं वचनम्' (शा.भा.१-१-२) 'तस्य ज्ञानमुपदेशः' (जै.सू.१-१-५) 'तद्भूतानां क्रियार्थेन समाम्नायः' (जै.सू.१-१-२५) 'आम्नायस्यक्रियार्थत्वादानर्थक्यमतदर्शानाम्' (जै.सू.१-२-१) इति च ।

भाष्यकार is always very thorough when he presents a पूर्वपक्ष । He does not present it conveniently but he presents it exactly as the पूर्वपक्षी thinks and concludes, because he is not threatened by it. He is objective in presenting it and later he points out the fallacy of the whole thinking. It is a joy to enjoy that attitude of भाष्यकार । Sometimes, he presents the पूर्वपक्षी with great respect, especially the पूर्वमीमांसक, because he is a वैदिक । He appreciates their commitment to the वेद, but their extension of कर्मकाण्ड logic to cover वेदान्त is wrong as it denies the most precious thing that शास्त्र is giving us. Therefore he dismisses it very thoroughly.

तथा हि शास्त्रतात्पर्यविदः आहुः, इति भाष्यकार presents what the पूर्वमीमांसकs who have the vision of the कर्मशास्त्र, say. 'दृष्टो हि तस्यार्थः कर्मावबोधनम्'; this is a sentence from शाबरभाष्य on

जैमिनिसूत्रs which deal with the पूर्वभाग, कर्मकाण्ड of the वेद । Commenting on the first सूत्र 'अथातो धर्मजिज्ञासा,' शबर says, दृष्टः तस्य शास्त्रस्य अर्थः, the meaning of the वेदशास्त्रम् is seen as कर्मावबोधः, giving knowledge of कर्म । Then, धर्म is defined as चोदनालक्षणः, and चोदना is क्रियायाः प्रवर्तकं वचनम्, a word that initiates क्रिया, that makes you do something. Therefore the प्रत्ययs, लिङ्, लोट् and तव्य indicate चोदना । The next सूत्र is, 'तस्य ज्ञानमुपदेशः' (जै.सू.१-१-५) तस्य कर्मणः, तस्य धर्मस्य, ज्ञानं ज्ञापकम् अपौरुषेयविधिवाक्यमुपदेशः; a विधिवाक्य in the वेद is a sentence that gives you knowledge of commands asking you to do some कर्म, which will produce धर्म । 'तद्भूतानां क्रियार्थेन समाम्नायः' (जै. सू. १.१.२५); this सूत्र says, तत्र, in the वेद, भूतानाम्, भूतार्थपराणां सिद्धार्थनिष्ठानां पदानाम्, the words that talk about existing things or things that existed, or events that took place; तेषां पदानां क्रियार्थेन कार्यवाचिना लिङादिपदेन समाम्नायः, सहोच्चारणं कर्तव्यम्, you have to read those sentences along with क्रियार्थवाचीs; with verbs such as यजेत, कुर्यात्, etc which are विधिलिङ्; कुरु, यज, etc which are लोट्, and कर्तव्यम्, मन्तव्यम्, etc which are तव्यप्रत्ययान्तs. आत्मा वा अरे द्रष्टव्यः, this is the प्रतिपत्तिविधि for seeing आत्मा । In order to see, श्रोतव्यः, one has to listen to the शास्त्र; then मन्तव्यः, one has to do मननम्, meditation on what is listened; and निदिध्यासितव्यः, one has to do some meditation a little more deeply. They have stages in meditation. So लिङादिपदेन सहोच्चारणं कर्तव्यम्, the वेदान्तवाक्यs dealing with सिद्धवस्तु should be read with लिङ्, लोट् and तव्य । 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम्' (जै.सू.१-२-१), says आम्नायस्य वेदस्य क्रियार्थत्वात्, क्रियापरत्वात्, the entire वेद being committed to क्रिया,

अतदर्थानामक्रियार्थानामानर्थक्यम्, that which is not connected to any क्रिया has no meaning at all.

अतः पुरुषं क्वचिद्विषयविशेषे प्रवर्त्तयत्कुतश्चिद्विषय-
विशेषान्निवर्त्तयच्चार्थवच्छास्त्रम्। तच्छेषतया चान्यदुपयुक्तम्।
तत्सामान्याद्वेदान्तानामपि तथैवार्थवत्त्वं स्यात्।

Therefore, पुरुषं क्वचिद्विषयविशेषे प्रवर्त्तयत्, making the person go towards something, pursue something, शास्त्रमर्थवद्भवति, शास्त्रम् becomes meaningful. क्वचिद्विषयविशेष is something specific and desired. शास्त्र asks a स्वर्गकामः one who is desirous of स्वर्ग, to perform ज्योतिष्टोम ritual to gain स्वर्ग। स्वर्ग is not heaven, स्वर्ग has its own meaning; the only thing common between स्वर्ग and heaven is that both are not locally available and can be reached only after death. शास्त्र tells a पुत्रकामः one who is desirous of progeny to perform पुत्रकामेष्टि ritual. One has to be resourceful to perform this ritual. ज्योतिष्टोम is distinct from पुत्रकामेष्टि। For every specific end distinct साधनs are there. There are general broad spectrum (s)prayers, and these are all specific prayers. There are also नित्यकर्मs like सन्ध्यावन्दन, अग्निहोत्र, etc. that one has to do daily. These कर्मs are विषयविशेषs.

Not only प्रवर्त्तयत् but also कुतश्चिद् विषयविशेषात् निवर्त्तयच्च, it also restrains a person from pursuing some other things like 'सुरां न पिबेत्, do not drink alcohol', इति सुरापानात् निवर्त्तयत् शास्त्रमर्थवद्भवति। There are many such statements like 'हिंसां

न कुर्यात्', may one not hurt others, 'कलञ्जं न भक्षयेत्', may one not eat meat, etc. One is क्वचिद्विषयविशेषे इति सप्तमी, initiating प्रवृत्ति in something and the other is क्वचिद्विषयविशेषादिति पञ्चमी initiating निवृत्ति from something. Both प्रवर्त्तयत् and निवर्त्तयत्, शास्त्र becomes meaningful.

तच्छेषतया चान्यदुपयुक्तम्, every other sentence in the वेद is made use of by associating it with विधिप्रतिषेधवाक्यस्य. This is the conclusion of वृद्धस्य as unfolded in the मीमांसाशास्त्रम् । तथैव similarly, according to them, वेदान्तवाक्यस्य talking about सिद्धवस्तु also has अर्थवत्त्वम् in the same manner. विषयविशेषे प्रवर्त्तयत् शास्त्रमर्थवद्भवति, it becomes meaningful by making you do some मानसं कर्म । Knowledge of सत्यं ज्ञानमनन्तं ब्रह्म cannot be a part of any ritualistic कर्म, it can only be a separate उपासनविधि, a मानसं कर्म ।

सति च विधिपरत्वे, यथा स्वर्गादिकामस्याग्निहोत्रादिसाधनं विधीयत एवममृतत्वकामस्य ब्रह्मज्ञानं विधीयत इति युक्तम् ।

The प्राभाकरपूर्वमीमांसक concludes his argument now. शास्त्रस्य विधिपरत्वे सति, when the शास्त्र is meaningful, making a person do something and restraining him from doing something else, then, यथा, just as स्वर्गादिकामस्य, for the one who is interested in स्वर्ग, अग्निहोत्रादिसाधनं विधीयते, अग्निहोत्र or some other साधन is enjoined, so too अमृतत्वकामस्य, for the one who is interested in मोक्ष, ब्रह्मज्ञानम्, ध्यानम् on ब्रह्म विधीयते । The word आदि in अग्निहोत्रादिसाधनम् refers to ज्योतिष्टोमादि । There are many साधनस्य

to go to स्वर्ग because what is prescribed is कर्म । In the same manner it is but युक्तम्, proper that अमृतत्वकामस्य, मोक्षकामस्य, ब्रह्मज्ञानं विधीयते and that ब्रह्म is उपासनाविधिशेष ।

नन्विह जिज्ञास्यवैलक्षण्यमुक्तम् - कर्मकाण्डे भव्यो धर्मो जिज्ञास्यः, इह तु भूतं नित्यनिर्वृत्तं ब्रह्म जिज्ञास्यमिति । तत्र धर्मज्ञानफलादनुष्ठानापेक्षात् विलक्षणं ब्रह्मज्ञानफलं भवितुमर्हति ।

This is सिद्धान्ती's ननु । इह, in the उत्तरमीमांसा, the जिज्ञास्य is totally distinct from the जिज्ञास्य of पूर्वमीमांसा । The author of पूर्वमीमांसा is जैमिनि who is a disciple of वेदव्यास, the author of उत्तरमीमांसा । वेदव्यास and जैमिनि accepted two different topics for analysis and they confined themselves to ज्ञानकाण्ड and कर्मकाण्ड respectively because of भिन्नप्रकरणत्वम् । So there is no conflict between the two मीमांसाशास्त्रs । The जिज्ञास्यs of both sections are विलक्षणम्, one is धर्म and the other is ब्रह्म and भाष्यकार points that out very nicely. इह जिज्ञास्यवैलक्षण्यमुक्तम्, already we have talked about the difference in the object of जिज्ञासा between the two शास्त्रs. What is the difference?

कर्मकाण्डे, the जिज्ञास्य is भव्यः धर्मः, पुण्य which is to be created. इह तु, whereas, in the उत्तरमीमांसा, the जिज्ञास्य is not भव्य but भूतम्, सिद्धम्, an already existent वस्तु । The नित्यनिर्वृत्तं, eternally existing ब्रह्म is जिज्ञास्यम्, the object of desire to know and this जिज्ञास्यवैलक्षण्यम् was talked about before. तत्र, with reference to that, one has to see the difference in the फलम् between the two ज्ञानs. What is the धर्मज्ञानफलम्? After you study the

कर्मकाण्ड, you will not get the फलम् । You may know everything about सोमयाग thoroughly but you will not get the result of सोमयाग unless you perform the ritual. It is exactly like, you read the whole of a book 'Try Cooking'. You will still be hungry. भाष्यकार says, भव्यं जिज्ञास्यम्, the object of desire is something to be created; for which you require to employ a साधनम्, that is कर्म; धर्म is कर्मसाध्यम् । Therefore धर्मज्ञानफलमनुष्ठानमपेक्षते, it depends entirely upon the performance of the कर्म mentioned. Only then you will get the फलम् । तस्मात् अनुष्ठानापेक्षात्, as compared to that, ब्रह्मज्ञानफलम् is सिद्धं ब्रह्म, not भव्यं धर्म । सिद्धब्रह्मणः ज्ञानात् ignorance goes away, that itself is the फलम् । Already ब्रह्म is सिद्धम्, you cannot do anything about it, you do not need to do anything about it. अज्ञाननिवृत्तिरेव फलमिति विलक्षणं ब्रह्मज्ञानफलं भवितुमर्हति, it stands to be definitely distinct.

कार्यपरत्वे शास्त्रभेदानुपपत्तेः, if both the कर्मकाण्ड and ज्ञानकाण्ड are meant for doing something, if वेदान्त also is talking about some kind of मानसं कर्म as means to accomplish मोक्षफलम् then there is no जिज्ञास्यभेद, difference in subject matter, and therefore a पृथङ्मीमांसाशास्त्रम् would not have come into being. The very fact that we have two different शास्त्रs, point out that there is difference in जिज्ञास्यविषय ।

नार्हत्येवं भवितुम् । कार्यविधिप्रयुक्तस्यैव ब्रह्मणः प्रतिपाद्यमानत्वात् ।

The पूर्वपक्षी responds, saying नार्हति एवं भवितुम्, it cannot be so. मुक्तेः कर्मफलद्वैलक्षण्यम् is not established. मोक्ष is कर्मफलम्,

it is not any different from any other कर्मफलम्। Like even स्वर्ग is one फलम्, wealth is another फलम्, children are yet another फलम् and there are different कर्म's giving rise to these various results, so too मोक्ष also is a कर्मफलम्, result of मानसकर्म। What kind of फलम् one gets is decided by the kind of कर्म। If you put a step forward, the फलम् will be that you will move forward by one step. If you put a step backward, the फलम् will be that you will move backward by one step. This is कर्मफलम्, and for मोक्ष we have a separate कर्म।

पूर्वमीमांसक gives the reason for his argument. ब्रह्म is revealed only by the शास्त्र। And the same शास्त्र tells us that ब्रह्म is to be meditated upon. Just like we do not know what is यूप, etc and शास्त्र tells what they are and how to make use of them, so too it tells what is ब्रह्म how to make use of that knowledge in meditation for gaining मोक्ष and it is अपूर्व, being the result of ध्यानक्रिया। It is पुरुषतन्त्रम्, centred on one's will. Once शास्त्र says, it has to be accepted without questioning. कार्यविधिप्रयुक्तस्यैव ब्रह्मणः प्रतिपाद्यमानत्वात्, ब्रह्म is revealed by the शास्त्र as one connected to कार्यविधि, what is to be done, as in the वाक्य, 'आत्मा वा अरे द्रष्टव्यः।' If it is a सिद्धविषय, there would have been no तव्य-प्रत्यय। And since तव्य-प्रत्यय is there, कार्यविधिप्रयुक्तब्रह्म एव शास्त्रेण उपदिश्यते।

'आत्मा वा अरे द्रष्टव्यः' (बृ.उप.२-४-५) 'य आत्माऽपहतपाप्मा... सोऽन्वेष्टव्यः स विजिज्ञासितव्यः' (छा.उप.८-७-१) 'आत्मेत्येवोपासीत'

(बृ.उप.१-४-७) 'आत्मानमेव लोकमुपासीत' (बृ.उप.१-४-१५) 'ब्रह्म वेद ब्रह्मैव भवति' (मु.उप.३-२-९) इत्यादिविधानेषु सत्सु, 'कोऽसावात्मा?' 'किं तद्ब्रह्म?' इत्याकाङ्क्षायां तत्स्वरूपसमर्पणेन सर्वे वेदान्ता उपयुक्ताः - 'नित्यः सर्वज्ञः सर्वगतो नित्यतृप्तो नित्यशुद्धबुद्धमुक्तस्वभावो विज्ञानमानन्दं ब्रह्म' इत्येवमादयः ।

भाष्यकारः ब्रह्मणः विधिप्रयुक्तत्वं स्फुटयति, makes the पूर्वपक्ष very clear. ब्रह्मणः विधिशेषत्वम् अस्ति; विधिप्रयुक्तत्वम् is शेषत्वम्, being connected to विधि । In our parlance, विधि is generally construed as destiny. When things do not go well, we say it is my विधि । But in these discussions, विधि is command, indicated by the suffixes - लिङ्, लोट् and तव्य । In the वाक्य, 'आत्मा वा अरे द्रष्टव्यः' there is clear विधि । द्रष्टव्यः points out that you have to do something with आत्मा, you have to do meditation on आत्मा । 'य आत्मा अपहतपाप्मा.....सोऽन्वेष्टव्यः', here also we have the suffix तव्य in the word अन्वेष्टव्यः asking a person to do something. Examples for लिङ् are 'आत्मेत्येवोपासीत,' in this manner you meditate upon आत्मा and आत्मानमेव लोकमुपासीत, ज्ञानस्वरूपात्मानमुपासीत, may one meditate on the आत्मा that is of the nature of knowledge. लोकम्^{१३} is ज्ञानम् । Some of these people are committed to prove द्वैतम् as real, and some others to establish चैतन्यम् as an attribute of आत्मा । Their श्रद्धा and भक्ति will bless them to correct their mistake in understanding शास्त्र's तात्पर्य ।

^{१३} लोक्यतेऽनेनेति लोकम्, that by which something is seen, known.

When there are many वाक्यs indicating a विधि asking you to do meditation, then 'कोऽसावात्मा who is this आत्मा?', 'किं तद्ब्रह्म what is that ब्रह्म?' इति आकाङ्क्षा, expectancy is created to know about the object of meditation. Then, तत्स्वरूपसमर्पणेन सर्वे वेदान्ताः उपयुक्ताः, all वेदान्तवाक्यs become useful by presenting the स्वरूप of आत्मा। The वाक्यs say that आत्मा is अकर्ता, नित्यः, शुद्धः, सर्वगतः, सर्वज्ञः, नित्यतृप्तः and so on. You are not नित्यः, शुद्धः and so on now, but you have to become नित्यः, शुद्धः, नित्यतृप्तः through meditation. Various ideas are being superimposed on अहम् for meditation. In fact this kind of superimposition can prove to be psychologically dangerous.

तदुपासनाच्च शास्त्रदृष्टोऽदृष्टो मोक्षः फलं भविष्यतीति। कर्तव्यविध्यननुप्रवेशे तु वस्तुमात्रकथने हानोपादानासम्भवात् 'सप्तद्वीपा वसुमती', 'राजाऽसौ गच्छति' इत्यादिवाक्यवद्वेदान्तवाक्यानामानर्थक्यमेव स्यात्।

तदुपासनाच्च, when you do meditation on ब्रह्म, you will get मोक्षः। What is the proof for that? It does not require any proof because it is शास्त्रदृष्टः, शास्त्रेण दृष्टः, शास्त्र promises मोक्षः। It is an अदृष्टफल not available for other प्रमाणs. Generally अदृष्ट in the form of पुण्य or पाप produces some pleasant or unpleasant experience. By this उपासना you get some special type of पुण्य that gives rise to मोक्ष। The irony in this argument is that you do meditation as 'I am नित्यः,' but फलम् is अनित्यमोक्ष which is not मोक्ष anyway. Everyday when you go to sleep you have temporary मोक्ष। Others also

have मोक्ष from you. Nobody accepts that as मोक्ष । Every पूर्वपक्षी talks about मोक्ष as नित्य । But he does not understand that कर्मफलम् cannot be in the form of नित्यमोक्ष ।

तु, on the other hand, कर्तव्यविध्यननुप्रवेशे, if there is no कर्तव्यविधि, if there is nothing to be done, like मानसं कर्म and वस्तुमात्रकथने, if शास्त्र simply talks about वस्तु as सत्यं ज्ञानमनन्तं ब्रह्म, हानोपादानासम्भवात्, there being nothing for you to go after or withdraw from, प्रवृत्ति and निवृत्ति are not possible. वेदान्तवाक्यानामानर्थक्यमेव स्यात्, such sentences will be meaningless like the sentences, 'सप्तद्वीपा वसुमती', this earth has seven continents. We do not know how they figured out that there were seven continents, even before Vasco da Gama. Or like the sentence 'राजाऽसौ गच्छति' the king is going. One will simply respond, 'Let him go'. वस्तुमात्रकथने निरर्थकं भवति शास्त्रम्, all वेदान्तवाक्यस will have no meaning, no purpose to serve without being connected to a कार्यविधि । This is the contention of the पूर्वपक्षी । The सिद्धान्ती questions the पूर्वपक्षी beginning with ननु ।

ननु वस्तुमात्रकथनेऽपि 'रज्जुरियं नायं सर्पः' इत्यादौ भ्रान्ति-जनितभीतिनिवर्त्तनेनार्थवत्त्वं दृष्टम् । तथेहाप्यसंसार्यात्मवस्तुकथनेन संसारित्वभ्रान्तिनिवर्त्तनेनार्थवत्त्वं स्यात् ।

ननु वस्तुमात्रकथनेऽपि, even when a statement of fact is made, it has a result. This person is father of three daughters. His wife went to her parents' house for maternity. When the delivery is over, he gets a message, 'पुत्रस्ते जातः', a son

is born to you'. He is ecstatic because he wanted a son this time. Even though it is a सिद्धविषय, it makes him happy. There is a result for it. It can make him unhappy also. If he had three sons and wanted a daughter, the message does not make him happy. So वस्तुमात्रकथनेऽपि, even when a fact is told, it can give आनन्द, like the statement, रज्जुरियं नायं सर्पः। This person was shouting and jumping for a snake when a passerby told him, 'You see it again, it is a rope, not a snake.' He saw and there was instant result. He took the rope in his hand. The correction of the mistake removed his fear.

In such instances of वस्तुमात्रकथनम्, भ्रान्तिजनितभीतिनिवर्त्तनेन, by removing the fear born out of भ्रान्ति, error, वाक्यस्यार्थवत्त्वं दृष्टम्, the sentence talking just about the वस्तु becomes meaningful. तथा इहापि, असंसार्यात्मवस्तुकथनेन, उपदेशेन, by unfolding the आत्मवस्तु that is free from संसार, there is संसारित्वभ्रान्तिनिवर्त्तकत्वम्, removal of the भ्रान्ति, the delusion that I am a संसारी, and thereby शास्त्रस्यार्थवत्त्वं स्यात्, शास्त्र becomes meaningful. The पूर्वपक्षी does not stop.

स्यादेतदेवम्, यदि रज्जुस्वरूपश्रवण इव सर्पभ्रान्तिः संसारित्व-भ्रान्तिर्ब्रह्मस्वरूपश्रवणमात्रेण निवर्त्तेत। न तु निवर्त्तेत। श्रुतब्रह्मणोऽपि यथापूर्वं सुखदुःखादिसंसारित्वधर्मदर्शनात्।

पूर्वपक्षी says, स्यादेतदेवम्, I accept what you say, but your example does not apply here. When one is told, the snake

that you see is nothing but rope and the person sees the rope, there is no perception of snake anymore. His fear born of snake instantly goes away. But here, for the one who is श्रुतब्रह्मा, who has listened to वेदान्तवाक्यस revealing the स्वरूप of ब्रह्म and has been told, 'You are असंसार्यात्मा, you are नित्यशुद्धबुद्धमुक्तस्वभावः', his संसारित्वम् has not gone away; his सुखदुःखानुभव still continues.

रज्जुस्वरूपश्रवणे सर्पभ्रान्तिः निवर्तते, just as by hearing that it is रज्जुः, सर्पभ्रान्तिः goes away, fear also goes away, तथा, संसारित्वभ्रान्तिः ब्रह्मस्वरूपश्रवणमात्रेण यदि निवर्तते, suppose अहं संसारी इति भ्रान्तिः, goes away on hearing 'I am ब्रह्म', then what is said by you is acceptable. न तु निवर्तते, but it does not go away. On the other hand, श्रुतब्रह्मणोऽपि, even for this श्रुतब्रह्मा who has listened about ब्रह्म, सुखदुःखादिसंसारित्वधर्मदर्शनात्, it is seen that there is experience of सुखदुःख, यथापूर्वम्, as it was before. Therefore, what I say alone is right. Mere knowledge does not produce any result.

‘श्रोतव्यो मन्तव्यो निदिध्यासितव्यः’ (बृ.उप.२-४-५) इति च श्रवणोत्तर-
कालयोर्मनननिदिध्यासनयोर्विधिदर्शनात्।

Suppose there is instant result after hearing the sentences such as 'अयमात्मा ब्रह्म' and so on, there should be no further विधि afterwards. But श्रवणोत्तरकालयोः मनननिदिध्यासनयोः विधिदर्शनात्, after श्रवणम्, we find आत्मा वा अरे ... मन्तव्यः इति, there is मननविधि, and आत्मा वा अरे ... निदिध्यासितव्यः इति there is

निदिध्यासनविधि which are enjoined as things to be done after श्रवणम्। They are विधिस because of तव्य-प्रत्ययस and therefore, according to him, शास्त्र is very clear about विधिस with reference to ब्रह्म।

तस्मात्प्रतिपत्तिविधिविषयतयैव शास्त्रप्रमाणकं ब्रह्माभ्युपगन्तव्यमिति।

Therefore, ब्रह्म is to be accepted as शास्त्रप्रमाणकम् as प्रतिपत्तिविधिविषयतयैव, as an object of प्रतिपत्तिविधि। It is मानसकर्मविषयम्। The previous काण्ड deals with कायिकम्, and वाचिकं कर्म, the latter काण्ड deals with मानसं कर्म। Therefore वेदान्ताः क्रियापराः एव, वेदान्तस are committed to enjoin meditation, a मानसव्यापार। Even though ब्रह्म is known only through the शास्त्र, I have to meditate upon myself as ब्रह्म। भाष्यकार, having presented the contention thoroughly, now begins his refutation of the same.

अत्राभिधीयते। न, कर्मब्रह्मविद्याफलयोर्वैलक्षण्यात्।

अत्र, while answering, अभिधीयते, this is said. न, your contention is not right. कर्मब्रह्मविद्याफलयोः वैलक्षण्यात्, there is फलवैलक्षण्यम्, total difference in the result produced by कर्म and ब्रह्मविद्या; मोक्ष is not born of कर्मविधि, कर्मफलविलक्षणत्वात्। यदारब्धं तदनित्यम्, whatever has begun is subject to end. कर्मफलमनित्यमारब्धत्वात् शरीरवत्, कर्मफलम् is अनित्य because it begins, like a शरीर। फल्गुतया लीयते इति फलम्, that which is subject to perishing is called फलम्। When they export

fruits, they write on the box, 'perishable, rush.' They rush alright but inside it is all perished; the perishable gets perished. You cannot have अनित्यमोक्ष। Even for a पूर्वपक्षी, मोक्ष has to be नित्य, whatever his idea of मोक्ष is. There is no eternal heaven; eternal is what exists right now; what will come later will not be eternal. अनित्यमोक्ष is unheard of, nor is it desirable.

शारीरं वाचिकं मानसञ्च कर्म श्रुतिस्मृतिसिद्धं धर्माख्यम्, यद्विषया जिज्ञासा 'अथातो धर्मजिज्ञासा' (जै.सू.१-१-१) इति सूत्रिता। अधर्मोऽपि हिंसादिः प्रतिषेधचोदनालक्षणत्वाज्जिज्ञास्यः परिहाराय।

What is कर्म? कर्म is recognised as धर्म, which is श्रुतिस्मृतिसिद्धम्, श्रुत्या स्मृत्या च प्रतिपादितम्, which is revealed by श्रुति and स्मृति। It is three-fold, divided on the basis of the means of doing. They are: शरीरेण निर्वृत्तम्, शारीरम्, physical, वाचा निर्वृत्तम्, वाचिकम्, oral, and मनसा निर्वृत्तम्, मानसम्, mental, यद्विषया जिज्ञासा 'अथातो धर्मजिज्ञासा' इति जैमिनिना सूत्रिता, the desire with reference to which was analysed by जैमिनि in his सूत्र 'अथातो धर्मजिज्ञासा' इति। अथ has the meaning of अनन्तरम्, thereafter, like in the सूत्र 'अथातो ब्रह्मजिज्ञासा'। But after what one should desire to know, if you ask, there is difference between the two जिज्ञासाs. In धर्ममीमांसा, it is वेदाध्ययनानन्तरम्, after the study of वेदs, and in ब्रह्मजिज्ञासा, it is after gaining साधनचतुष्टयसम्पत्ति। The object of जिज्ञासा is धर्म and ब्रह्म respectively. वेदाध्ययनानन्तरम्, अतः वेदस्य फलवदर्थपरत्वात्, वेद, being committed to कर्म which will

produce a result in the form of धर्म, पुण्यपाप, कर्म is to be understood by you. Therefore धर्मजिज्ञासा, धर्मनिर्णयाय वेदवाक्यविचारः कर्तव्यः, all the sentences talking about कर्म are to be enquired into and understood, इति सूत्रार्थः ।

The सूत्र can be read as 'अथातोऽधर्मजिज्ञासा' also. You must know what is अधर्म, in order to avoid what is not to be done. 'कलञ्जं न भक्षयेत्', one should not eat meat; it causes हिंसा to other living beings. People do not recognise this. The whole humanity is eating meat, only in India there is vegetarianism. Now, slowly people take to vegetarianism here and there outside India, not based on religious factor, but for health reasons. 'सुरां न पिबेत्', drinking alcohol has to be avoided. Alcohol is उपलक्षणम् for anything that robs away your विवेक । We should know that these are अधर्म । अधर्मोऽपि हिंसादिः प्रतिषेधचोदनालक्षणत्वात् जिज्ञास्यः परिहाराय; अधर्म also is प्रतिषेधविधि, वेद restrains one from doing अधर्म, using the verbal suffixes, लिङ्, लोट् and तव्य; like 'हिंसां न कुर्यात्' which is लिङ् and 'सत्यान्न प्रमदितव्यम्' (तै.उप.१-११-१) which is तव्य । One has to know what is अधर्म in order to restrain oneself from doing it. Therefore, अधर्मजिज्ञासा also is important and निषेधवाक्य, prohibitory sentences are प्रमाणम् ।

तयोश्चोदनालक्षणयोरर्थानर्थयोर्धर्माधर्मयोः फले प्रत्यक्षे सुखदुःखे शरीरवाङ्मनोभिरेवोपभुज्यमाने विषयेन्द्रियसंयोगजन्ये ब्रह्मादिषु स्थावरान्तेषु प्रसिद्धे मनुष्यत्वादारभ्य ब्रह्मान्तेषु देहवत्सु सुखतारतम्यमनुश्रूयते ।

We have a very thorough भाष्य here analysing the fundamentals. धर्म is पुरुषार्थ, what is अध्यते, sought by people and अधर्म is अनर्थ, what you do not want. Both are चोदनालक्षणे, one is प्रवर्तकचोदना, the other is निवर्तकचोदना, प्रतिषेधचोदना । तयोः चोदनालक्षणयोः धर्माधर्मयोः अर्थानर्थयोः फले, their results are प्रत्यक्षे, they are directly known to us, experienced by us. What are they? सुखदुःखे; one is सुख, pleasant experience and the other is दुःख, pain, unpleasant experience. How do you experience सुखदुःख? शरीरवाङ्मनोभिरेव उपभुज्यमाने, these सुखदुःखफले are experienced by the three करणस, शरीर, वाक्, and मनः, and are विषयेन्द्रियसंयोगजन्ये, born of contact between विषयस, objects and इन्द्रियस, senses. सुखदुःखे ब्रह्मादिषु स्थावरान्तेषु प्रसिद्धे, they are प्रसिद्ध, known, from Brahmaji onwards and made प्रसिद्ध by श्रुति also. The सुखानुभव of Brahmaji is known through the श्रुति alone. In the आनन्दमीमांसा of तैत्तिरीयोपनिषद्, we have an enquiry into the different degrees of आनन्द available in different उपाधिस, starting from a human being upto Brahmaji. 'युवा स्यात्साधुयुवाध्यायकः । आशिष्ठो द्रदिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः', one unit of मानुष आनन्दः is experienced by a young person given to values, who is educated, courageous and strong and the entire earth with its surface wealth, and underground wealth, belongs to him. There is no such person who has this आनन्द, it is just a measure to visualise the various higher degrees of आनन्द available. This मानुष आनन्दः is multiplied hundred times to constitute मनुष्यगन्धर्वानन्द । How do you get it? It is due to धर्मतारतम्यम् । धर्मतारतम्यम् is कर्मभेदात्, there being

different types of कर्म, सामर्थ्यभेदात्, there being different types of capacities based on शास्त्र and अर्थित्वभेदात्, due to one's own capacity to desire to be different. So there is कर्मफलतारतम्यम्। Then there is the उपाधि of देवगन्धर्व, पितृलोकलोक, आजानजानदेव, कमदेव, देव, इन्द्र, बृहस्पति, प्रजापति, and ब्रह्मा and in each successive उपाधि, the आनन्द is hundred times more than the आनन्द experienced in the previous one. Thus, मनुष्यादारभ्य, beginning with मनुष्य, ending with ब्रह्मा, देहवत्सु people who have their own उपाधिस, सुखतारतम्यं श्रुत्या अनुश्रूयते, from the श्रुति we recognise these variations in सुखानुभव। The अनुशब्दार्थ has the meaning of अनुभवानुसारित्वम्।

ततश्च तद्धेतोर्धर्मस्यापि तारतम्यं गम्यते।

The comparative degrees of सुख have their own causes and those causes, धर्माधर्म also should be different. धर्म is inhibited by अधर्म। Why is there धर्माधर्मतारतम्यम्? Why does one person get so much पुण्य while another does not get it? That proves there is अधिकारितारतम्यम्, अधिकारी means the कर्ता, there is कर्तृतारतम्यम्। The कर्ता is different. Why is the कर्ता different?

धर्मतारतम्यादधिकारितारतम्यम्। प्रसिद्धञ्चार्थित्वसामर्थ्यादिकृतमधिकारितारतम्यम्।

अधिकारितारतम्यम् is well known to be due to differences in अर्थित्वसामर्थ्यादि, one's capacity and resources, to do कर्म।

You require resources to do सोमयाग । Further the one who does अग्निहोत्र and दर्शपूर्णमास alone is qualified to do सोमयाग । So there is अधिकृतस्य अधिकारः, and one who is not an अग्निहोत्री cannot do सोमयाग and get its result. अधिकारितारतम्यम् is also due to अर्थित्वतारतम्यम्, अर्थित्वम् is the desire for a given end. Not only should the person have the desire but he should also have the सामर्थ्य, the ability, the skill and the required resources which are manifold like human resources, material resources, etc. Everything may be there, but still, one may not have the time. That also comes under resources. Therefore अर्थित्वसामर्थ्यादितारतम्यात् अधिकारितारतम्यं प्रसिद्धं च , it is very well known.

तथा च यागाद्यनुष्ठायिनामेव विद्यासमाधिविशेषादुत्तरेण पथा गमनम् ।
केवलैरिष्टापूर्तदत्तसाधनैर्धूमादिक्रमेण दक्षिणेन पथा गमनम् ।

तथा च यागाद्यनुष्ठायिनामेव, those who perform Vedic rituals, विद्यासमाधिविशेषात्, due to विद्या and समाधि, they get the northern path, known as शुक्लगति । विद्या here is उपासना, and समाधि is ध्यानम् । उपासनायां चित्तस्थैर्यप्रकर्षात्, the extent to which a person is absorbed in meditation accounts for धर्म; more the चित्तस्थैर्यत्वम्, more is the result; less the चित्तस्थैर्यत्वम्, less is the result. विद्यासमाधिविशेषात्, a person travels through the northern path and gets ब्रह्मलोक । It is all शास्त्र । केवलैः इष्टापूर्तदत्तसाधनैः धूमादिक्रमेण दक्षिणेन पथा गमनम्, without विद्यासमाधिविशेष, if a person does only इष्टकर्म, पूर्तकर्म and दत्तकर्म, then he will go by दक्षिणमार्ग, southern path and

reach स्वर्गादिलोक. धूमादिमार्ग is smoky path, and the other is अर्चिरादिमार्ग, which is very well lighted up.

टीकाकार gives the श्लोक describing what are इष्टापूर्तदत्तसाधन.

अग्निहोत्रं तपः सत्यं वेदानां चानुपालनम् ।

आतिथ्यं वैश्वदेवं च इष्टमित्यभिधीयते ॥

इष्टकर्म refers to any Vedic ritual like अग्निहोत्र, and includes any देवतापूजा; तपः covers any kind of religious discipline involving denial of comforts to oneself; सत्यं is सत्यभाषणम्, which is उपलक्षणम् for ethical life; वेदानां चानुपालनम्, protection of वेदs, either by study of one's recension of वेद or by making people study वेद, for which you provide infrastructure; आतिथ्यम् is taking care of guests and people who deserve help; वैश्वदेवं च, a daily ritual, of offering food to all देवताs before one begins to eat; all these are called इष्टम् । Any prayer, etc can be brought under इष्टम् ।

वापिकूपतडागादि देवतायतनानि च ।

अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

पूर्तकर्म includes all community service; वापिकूपतडागादि is digging a public well or pond or lake and the word आदि includes any action meant for water-harvesting; देवतायतनानि, construction of temples of worship; अन्नप्रदानम् is distribution of food; आरामः is constructing choultries that provide accommodation to wayfarers during night; it covers care

homes for children, senior citizens and so on, providing educational and medical facilities to the needy. These are all पूर्यकर्मs.

One more word is there, दत्त, that can be included in इष्टापूर्त। शरणागतसंत्राणम्, taking care of someone who has come to you seeking refuge, भूतानां चाप्यहिंसनम्, commitment not to hurt any beings, and बहिर्वेदि च यद्दानम् any giving outside Vedic rituals, like creating foundations, are called दत्तकर्म। These threefold कर्मs give one a passage through southern path.

तत्रापि सुखतारतम्यं तत्साधनतारतम्यञ्च शास्त्रात् 'यावत्सम्पातमुषित्वा' (छा.उप.५-१०-५) इत्यस्माद्गम्यते ।

तारतम्यम्^{६४} is different degrees of gradation. सुखतारतम्यम् is happiness, pleasant situations experienced in different degrees and naturally their causes, धर्म, पुण्य is also going to be in different degrees. That पुण्य is result of साधन, which is a कर्म, and therefore there is कर्मतारतम्यम् which involves श्रद्धातारतम्यम्, अर्थित्वतारतम्यम्, अधिकारित्वतारतम्यम्, सामर्थ्यतारतम्यम्, and so on; the whole thing is तारतम्यम्। Therefore, कर्मफलम् will always have तारतम्यम्। And that which is subject to तारतम्यम् cannot be मोक्ष, that is the argument.

^{६४} तारतम्योः भावः तारतम्यम्।

तत्रापि, there also, in the different लोकs that they go through दक्षिणमार्ग, सुखतारतम्यम्, different degrees of सुख are experienced; तत्साधनतारतम्यञ्च, the means of experiencing different degrees of सुख, in other words, the type of body and senses that one will have in different लोकs will also be different. How do you know? शास्त्राद्गम्यते, it is understood through the शास्त्र । छान्दोग्योपनिषद् says, 'यावत् सम्पातमुषित्वा' (५-१०-५), residing in चन्द्रादिलोकs - चन्द्रलोक is different from the visible moon - the person संपतति, सम्यक्पतति; which amounts to saying that अस्माल्लोकात् from this लोक, अनेन कर्मणा, by this कर्म, अमुं लोकं गच्छति, he goes to that लोक; and उषित्वा, having stayed there for as long as कर्मफलम् is there, क्षीणे पुण्ये मर्त्यलोकं विशन्ति, he comes back or goes to another लोक, इति अस्माद्वाक्याद्गम्यते ।

तथा मनुष्यादिषु स्थावरान्तेषु सुखलवश्चोदनालक्षणधर्मसाध्य एवेति गम्यते तारतम्येन वर्तमानः । तथोर्ध्वङ्गतेष्वधोगतेषु च देहवत्सु दुःखतारतम्यदर्शनात्तद्वेतोरधर्मस्य प्रतिषेधचोदनालक्षणस्य तदनुष्ठायिनाञ्च तारतम्यं गम्यते ।

तथा, in the same manner, सुखलवः a fraction of सुख alone, गम्यते, is seen in मनुष्यादिषु स्थावरान्तेषु all the beings from humans to plants and trees. स्थावरs also must have some सुखलव, a degree of सुख and so too, the animals. All these सुखलवs are चोदनालक्षणधर्मसाध्यः, born of धर्म only. What kind of सुखलव? तारतम्येन वर्तमानः सुखलवः, a सुख obtaining in different

degrees. We have to note that only when one is a human being or a being equivalent to human being, one gathers धर्म ।

तथा every living being goes through दुःखमपि in different degrees. When सुख is inhibited, that means दुःख is there. There is तारतम्य in दुःख, pain also. ऊर्ध्वगतेषु refers to better योनिs, like गन्धर्व, यक्ष, देव, and so on and अधोगतेषु refers to lower योनिs like animals, plants and trees and मनुष्ययोनि is taken as the basis for this classification. ऊर्ध्वगतेषु अधोगतेषु च, in every one of them, देहवत्सु who have their own शरीर which is distinct, दुःखतारतम्यदर्शनात्, comparative degrees of दुःख being seen, तद्वेतोः अधर्मस्यापि तारतम्यं गम्यते, differences in the levels of अधर्म, पापकर्म done is understood. So दुःखतारतम्यम् is seen from which we come to know that there is तारतम्यम् in अधर्म and तदनुष्ठायिनाञ्च, तारतम्यम् in the people who do the अधर्मकर्म । What kind of अधर्म? प्रतिषेधचोदनालक्षणस्य, in the form of कर्म prohibited by the शास्त्र । What is prohibited is always presented with the प्रत्ययs लिङ्, लोट् and तव्य, like 'हिंसां न कुर्यात्, one should not cause hurt', which is प्रतिषेधचोदना । प्रतिषेधचोदना is निवर्त्तकम् whereas विधिचोदना is प्रवर्त्तकम् ।

एवमविद्यादिदोषवतां धर्माधर्मतारतम्यनिमित्तं शरीरोपादानपूर्वकं सुखदुःखतारतम्यमनित्यं संसाररूपं श्रुतिस्मृतिन्यायप्रसिद्धम् ।

Beginning from the भाष्य 'अत्राभिधीयते', भाष्यकार is answering the पूर्वपक्ष and the methodical way he has chosen to do

it is brilliant, whereby the शास्त्र comes out; the वस्तु comes out. अविद्यादिदोषवताम्, for the people who are given to अविद्या, अस्मिता, राग, द्वेष, and क्रोध, which are the दोषs, संसार characterised by a life of सुखदुःख variations is प्रसिद्धम्, well-known. It is धर्माधर्मतारतम्यनिमित्तम्^{९५}, due to difference in धर्माधर्म, what a person does in terms of धर्म and अधर्म, which in turn is due to अधिकारिदोष, कर्तृदोष, in other words, अविद्यादिदोष। Some people follow चोदनालक्षणधर्म, some people do not follow it due to अविद्यादिदोष। This अविद्या need not be taken as आत्मानात्माविद्या; it is just कर्तव्याविद्या, ignorance of what is to be done, what is not to be done. धर्माधर्मतारतम्यम् is the cause for pain and pleasure in different degrees. To experience सुखदुःख, an उपाधि is required, and therefore भाष्यकार brilliantly says, शरीरोपादानपूर्वकम्, सुखदुःख is preceded by the acquisition of different types of body-mind-sense complexes, for experiencing different degrees of सुखदुःख। शरीरम् is अनित्यम् and सुखदुःख experienced through the शरीरम् is अनित्यम्। That is the reason it cannot be मोक्ष and it is within संसार।

This is श्रुतिस्मृतिन्यायप्रसिद्धम्, it is made known by श्रुति and स्मृति, and it is validated by reasoning also. स्मृति says 'ते तं भुत्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति' (भ.गी.१-२१), having enjoyed the vast स्वर्गलोक, when the पुण्य capital is exhausted, all the जीवs come back like bad pennies. The न्याय is, काष्ठोपचयात्

^{९५} धर्माधर्मौ एव निमित्तौ यस्य तत् धर्माधर्मतारतम्यनिमित्तम्।

ज्वालोपचयदर्शनवत्, when the fuel, log of wood is added, the ज्वाला, the flames also increase; when you pull out the wood, flames go down and the fire slowly gets covered by ashes. This is the अनुमान for the सुखदुःखतारतम्यम् due to तारतम्यम् in कर्मसाधन, अधिकारी, सामर्थ्य, श्रद्धा, etc. leading to शरीरतारतम्यम्। श्रद्धा also accounts for result. In order to get the सुखदुःख, you have to have appropriate bodies. The शरीरम् becomes very important.

तथा च श्रुतिः 'न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति' (छा.उप.८-१२-१) इति यथावर्णितं संसाररूपमनुवदति। 'अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः' (छा.उप.८-१२-१) इति प्रियाप्रिय-स्पर्शनप्रतिषेधाच्चोदनालक्षणधर्मकार्यत्वं मोक्षाख्यस्याशरीरत्वस्य प्रतिषिध्यत इति गम्यते।

There is a श्रुति that says, 'न ह वै सशरीरस्य सतः प्रियाप्रिययोः अपहतिरस्ति', there is no अपहतिः, destruction, elimination of प्रियम् and अप्रियम्, इष्टम् and अनिष्टम्, सशरीरस्य जीवस्य, for the जीव who has a शरीर। Whether one has human body, or an animal body, or a tree body, the जीव has his own प्रिय and अप्रिय. Plants take from the earth what they can take, they do not touch certain things. Plants have इष्टानिष्ट; animals also have इष्टानिष्ट। The only difference between them and the human being is that animals and plants have programmed इष्टानिष्ट, whereas a human being is not programmed and he can desire, from blue cheese onwards. He has all kinds

of इष्टानिष्ट; so too, गन्धर्व, यक्ष, देव, each of them have their own इष्टानिष्ट । Why? सशरीरत्वात्, that is the हेतु, because a human being has got शरीर । As long as one has शरीर, इष्टानिष्ट will be there; शरीर will be there if पुण्यपाप are there and पुण्यपाप are there because of कर्म । Therefore for the person who has got शरीर, तस्य प्रियाप्रिययोः अपहतिः नास्तीति यथावर्णितं संसाररूपमनुवदति, शास्त्र restates संसार for him. That means you cannot have शरीर and have मोक्ष । So without शरीर you must have मोक्ष । How will I have मोक्ष without शरीर? ज्ञानेन मोक्षः, अशरीरस्यैव मोक्षः । आत्मा is अशरीरः, that is the truth. शरीरस्थोऽपि, it is free from शरीर । The same श्रुति says, 'अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः', सुखदुःख born of विषय, do not touch आत्मा because, अशरीरं वाव सन्तम्, आत्मा is free from शरीर । प्रियाप्रियस्पर्शनप्रतिषेधात्, any connection of प्रियाप्रिय, इष्टानिष्ट, पुण्यपाप, धर्माधर्म, सुखदुःख, to आत्मा being negated by शास्त्र, गम्यते, it is understood that, मोक्षाख्यस्य अशरीरत्वस्य, चोदनालक्षणधर्मकार्यत्वं प्रतिषिध्यते, मोक्ष is not a product of धर्म, धर्मकार्य being in the region of तारतम्य, including शरीरतारतम्य ।

The टीका has got a nice sentence. मोक्ष is not कर्मफलम्, कर्मफलविरुद्धातीन्द्रियत्वविशोक्तत्वशरीराद्यभोग्यत्वादिधर्मवत्त्वात्, the nature of मोक्ष being opposed to कर्मफलम्, विशोक्तत्वात्, not being subject to any दुःख, let alone दुःखतारतम्यम्, अतीन्द्रियत्वात्, not being born of sense experience, अभोग्यत्वात्, not being an object of experience, अशरीरत्वात्, being free from शरीर, व्यतिरेकेण स्वर्गादिवत्, on the other hand, it is unlike स्वर्गफलम्, where one has a body of his own, and then there is सुखतारतम्य ।

The तारतम्य in स्वर्ग can be relished from my phat-phatwala example. A pundit was regularly giving lectures on रामायण । He had a small apartment in Delhi. As a result of his पुण्यकर्म, he went to स्वर्ग and had a wonderful huge bungalow there with a big garden, a nice vehicle and a couple of servants. He felt great in स्वर्ग । He proclaimed, 'Whatever promise the Lord has given in the शास्त्र is all true!' He thanked the Lord for everything he had given him. He was very happy until he checked out his neighbour. He just wanted to know who that person was, because he had a bungalow double the size of his own with a bigger garden; he also had more vehicles and more servants. He thought, 'My god, this person must have given lectures not only on रामायण but also on भागवत!' Eager to see him, he went inside his bungalow. To his horror he saw that the person was his very neighbour in Delhi who welcomed him in, asking, 'Punditji! How are you?' He was the driver of a three-wheeler in Delhi and had hit many people on the road with his reckless driving; he had done all kinds of wrong things. Punditji became very sad. He could no longer enjoy all that he had been given. In स्वर्ग he became very sad. And he went to इन्द्र and asked him : 'What is this? Is there no justice in स्वर्ग? Our local India is better.' 'What is the matter'? इन्द्र asked. He said, 'I talked about the glories of भगवान् रामः all my lifetime. And I came to स्वर्ग । How come this neighbour, who was given to crimes, came to स्वर्ग and on top of it he has everything more than what

I have? He had not even attended any talk on रामायण!’ इन्द्र replied, ‘Those who attended your talks on रामायण were already devotees of the Lord. You helped them understand something. It is a पुण्यकर्म and so you came here’. But this person made devotees out of people who never even thought about God. He put God in everybody’s heart. Whenever he was in the three-wheeler, driving on the road, everybody said, ‘Thank God! We are saved! He converted so many people into permanent devotees of the Lord. So he came here. And he has a better place here!’ In स्वर्ग also there is gradation.

धर्मकार्यत्वे हि प्रियाप्रियस्पर्शनप्रतिषेधो नोपपद्यते ।

If मोक्षः is धर्मकार्य, result of कर्म, then प्रियाप्रियस्पर्शनप्रतिषेधः, the negation of being affected by प्रिय and अप्रिय, सुख and दुःख, नोपपद्यते, would never be tenable. शास्त्र can never negate any connection with सुख and दुःख, if मोक्ष is कर्मफलम् । But here श्रुति says प्रियाप्रिये न स्पृशतः, they do not touch the wise person at all. This is a brilliant वाक्य of the श्रुति । Then only, we can dismiss the concept of मोक्ष being free from birth and death. Unless there is birth, where is मोक्ष from birth and death. There was never a birth for anybody. आत्मा is अशरीरी, free from body.

Now there is a पूर्वपक्ष ।

अशरीरत्वमेव धर्मकार्यमिति चेत् ।

The पूर्वपक्षी explains the श्रुति in his own way. He says that by the word प्रियाप्रिय, the श्रुति means वैषयिकसुखदुःख, which alone is negated and they do not touch आत्मा at all. He gets some अलौकिकसुखम् because of the special पुण्य he has got, born out of मानसं कर्म। Therefore मोक्ष is धर्मफलमेव; अशरीरत्वम्, not having a body is result of धर्म, कर्मणां विचित्रफलदानसामर्थ्यात्; कर्म's can give varieties of results and one result is मोक्ष, इति चेत्, if that is the argument, भाष्यकार says -

न। तस्य स्वाभाविकत्वात्।

न, it is not so. You do not require to assume अशरीरत्वम्, you do not require to produce it. कर्म can produce what is not there, कर्मफलम् can be उत्पाद्यम्। अशरीरत्वम् is not उत्पाद्यम्, तस्य स्वाभाविकत्वात्, it is the very nature of आत्मा। अशरीरत्वम् is not to be created, शरीरम् has to be created. भाष्यकार quotes a wonderful श्रुति -

‘अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्। महान्तं विभुमात्मानं मत्वा धीरो न शोचति’ (क.उप.१-२-२१) ‘अप्राणो ह्यमनाः शुभ्रः’ (मु.उप.२-१-२) ‘असङ्गो ह्ययं पुरुषः’ (बृ.उप.४-३-१५) इत्यादिश्रुतिभ्यः।

अशरीरत्वस्य स्वाभाविकत्वं श्रुतिभ्यः गम्यते, from all these श्रुतिस, गम्यते, it is understood that अशरीरत्वम् is स्वाभाविकम्, being not embodied is the very nature of आत्मा। What are the श्रुतिस? भाष्यकार picks up a श्रुति where the word अशरीर is there - ‘अशरीरं शरीरेषु अनवस्थेष्ववस्थितम्। महान्तं विभुमात्मानं मत्वा

धीरो न शोचति' (क.उप.१-२-२१); धीरः, the wise person, मत्वा, ज्ञात्वा, knowing आत्मा to be अशरीर, अनेकेषु अनवस्थेषु अनित्येषु देहेषु, in the शरीरs which are constantly changing, एकं नित्यम् अवस्थितम्, as that which remains without any change, which is महान्तम्, limitless like आकाश, विभुम्, which is all-pervasive, न शोचति, does not come to grief anymore. आत्मा being one, अशरीर is used in एकवचनम् and the plural usage शरीरेषु is because bodies are countless. भाष्यकार quotes another श्रुति to point out that आत्मा is not only स्थूलदेहाद्भिन्नः, it is सूक्ष्मदेहादपि भिन्नः। This श्रुति, 'अप्राणो ह्यमनाः शुभ्रः' (२-१-२), is from मुण्डकोपनिषत् where आत्मा is described as अप्राणः, free from प्राण, free from कर्मेन्द्रियs, अमनाः, free from mind, free from ज्ञानेन्द्रियs, शुभ्रः, one who is नित्यशुद्धः, ever free from पुण्यपाप। And lastly he quotes 'असङ्गो ह्ययं पुरुषः (बृ.उप.४-३-१५)' आत्मा is uninvolved with whatever that is there.

अत एवानुष्ठेयकर्मफलविलक्षणं मोक्षाख्यमशरीरत्वं नित्यमिति सिद्धम्।

अत एव, because of this reason, अनुष्ठेयकर्मफलविलक्षणमशरीरत्वम्, अशरीरत्वम्, the status of not being endowed with a body is a result that is distinct from the result achieved by अनुष्ठेयकर्म, to-be-done कर्म। कर्मफलम् is gained by performance of अनुष्ठेयकर्म and is therefore अनित्य whereas अशरीरत्वम् is विलक्षण, distinct from कर्मफलम्। Therefore it is नित्यम् and it is मोक्षाख्यम्, known as मोक्ष which is in the form of knowing the self to be never embodied at any time.

The whole idea behind this elaborate argument is meant to prove that मोक्षः नित्यः, न कर्मसाध्यः। कर्मफलम् will have सुखदुःखतारतम्यम्, comparative degrees of सुखदुःख, and it is not मोक्ष, because it can always be improved upon. What cannot be improved upon is मोक्ष, what is not required to be improved upon is पूर्णत्वम् and that is मोक्ष। पूर्णत्वम् is not a created thing. अशरीरत्वम् is पूर्णत्वम् and it is the nature of आत्मा; it is not created by कर्मफलम्। शरीरम् is कर्मफलम् and once you have शरीर, you will have सुखदुःख। Therefore मोक्षः नित्यः, आत्मत्वात्, being आत्मस्वरूप, इति this is the conclusion.

Here भाष्यकार imagines a possible पूर्वपक्ष based on the meaning of the word eternal and answers the same. There are many types of नित्य, like प्रवाहानित्यम्, perennial eternity, परिणामिनित्यम्^{६६}, changing eternity where it is परिणामि, it undergoes change and it is नित्य, because you recognise it as it was. पृथिवी is always recognised as the same. Generations before, the पृथिवी was, and now also it is the same. After many generations, it will still be recognised in the same way. At the same time it keeps changing with events like earth-quakes. This is called परिणामिनित्यम्, and it does not mean that things have not undergone change. Despite the change you recognise it as the same. This is how you recognise people also. Even though the person has changed still you recognise him or her.

^{६६} परिणामिश्च तन्नित्यं च परिणामिनित्यम्।

This is called प्रत्यभिज्ञा । Certain features are retained, certain things undergo change.

तत्र किञ्चित् परिणामिनित्यं स्यात्, यस्मिन्विक्रियमाणेऽपि तदेवेदमिति बुद्धिर्न विहन्यते । यथा पृथिव्यादि जगन्नित्यत्ववादिनाम्, यथा वा साङ्ख्यानां गुणाः ।

तत्र नित्येषु, among the many नित्यवस्तुs, किञ्चित्परिणामिनित्यं स्यात्, a given thing may be परिणामिनित्यम्, it undergoes change and yet, it is eternal, यस्मिन्विक्रियमाणेऽपि तदेवेदमिति बुद्धिः न विहन्यते, with reference to which, the प्रत्यभिज्ञाबुद्धिः, the cognition 'this is that', the re-cognising बुद्धि, does not go away, even though विक्रियमाणे, it undergoes change. यथा for example, पृथिवी, etc are always there. The जगन्नित्यत्ववादीs, who say जगत् is नित्यम्, hold the view that जगत् remains in this form all the time. Ancient books on astrology like पराशर's बृहत्पराशरहोरा are valid even today which only point out जगन्नित्यत्वम् । यथा वा साङ्ख्यानां गुणाः, according to सांख्यs, सत्त्व-रजस्-तमांसि, the गुणs, are नित्य, eternal. They remain the same. For वैशेषिकः the atoms, particles are eternal, but undergo change. These are परिणामिनित्य and similarly मोक्ष is also परिणामिनित्य । It is कर्मफलम्, but special फलम्, which has नित्यत्वम् । We do not accept this argument.

इदं तु पारमार्थिकं कूटस्थनित्यं व्योमवत्सर्वव्यापि सर्वविक्रियारहितं नित्यतुल्यं निरवयवं स्वयञ्ज्योतिःस्वभावम् ।

इदं तु पारमार्थिकम्, the नित्यत्वम् of मोक्ष is not like the नित्यत्वम् of an object; no object is नित्य। मोक्ष is नित्य because it is वस्तुस्वरूपम्, it is as true as the स्वरूप of आत्मा। Therefore मोक्ष is not created. It is कूटस्थनित्यम्, नित्य that is not within time, not परिणामिनित्यम् or प्रवाहिनित्यम्; it is eternal without an adjective. कूटवत्तिष्ठति इति कूटस्थः, that which ever remains the same and it is नित्य। It is व्योमवत् सर्वव्यापि सर्वविक्रियारहितम्, it is all-pervasive like space and therefore free from all forms of change. To undergo any change, there should be limbs, there should be features; आत्मा is निरवयवः, free from limbs, features. Also it is नित्यतृप्तः, eternally full and complete, it is the meaning of the word 'satisfaction' and so it does not have any सुखतारतम्यम्। आत्मा is मोक्षस्वरूपः। It is not कर्मसाध्यः। How do you ever come to know this मोक्षस्वरूप? It is स्वयंज्योतिस्स्वरूपः, ever self-evident consciousness and you come to know from the शास्त्र that it is yourself.

यत्र धर्माधर्मौ सह कार्येण कालत्रयञ्च नोपावर्तेते तदेतदशरीरत्वं मोक्षारव्यम्।

यत्र धर्माधर्मौ, where both पुण्यपापौ, सह कार्येण, along with their कार्य, that is, different types of शरीर, and different degrees of सुखदुःख, न उपावर्तेते, do not exist, and also यत्र कालत्रयं च न उपावर्तेते^{१९}, where threefold time, past, present and future,

^{१९} We have to change the dual form of उपावर्तेते to singular form, उपावर्तते, when it comes to कालत्रयं च।

do not exist, तदेतदशरीरत्वं मोक्षाख्यम्, that is the अशरीरत्वम्, and it is known as मोक्ष ।

‘अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च’ (क.उप.१-२-१४) इत्यादिश्रुतिभ्यः ।

वस्तुनः धर्माद्यनवच्छेदे, for the वस्तु not being subject to धर्माधर्म, पुण्यपाप, and being free from कालत्रय, भाष्यकार gives शास्त्रप्रमाणम्, a quotation from कठोपनिषद्, ‘अन्यत्र धर्मादन्यत्राधर्मात्’ (१-२-१४), what is other than धर्म and अधर्म, अन्यत्र कृताकृतात्, what is other than cause and effect, what is neither cause nor effect, and अन्यत्र भूतात्, च^६, भव्यात्, what is beyond the three periods of time, past, present and future, यत्पश्यसि, what you see, तद्वद, please tell me’. What is quoted is the question of नचिकेतस् । It is not Lord यम’s answer. Answer alone one should quote, and not the question. भाष्यकार quotes the question because this was not denied by Lord यम, the teacher and he accepted whatever was said in the question. Therefore it passes as श्रुति, as a प्रमाणवाक्य । This is very important to note. There is only one thing that is free from पुण्यपाप, free from cause-effect, free from time, and that is आत्मा । It is the eternal present which is what नचिकेतस् is asking for. What is referred by लट्-प्रत्यय, present tense suffix, has no व्यवस्था । When you say देवदत्तः पचति, पचति

^६ चकाराद्धर्तमानाच्च ।

is present tense. How long पचति? We cannot arrive at the length of the present tense. Therefore वर्तमान is eternal, having no length of time. 'Now' is eternity, timelessness.

अतस्तद्ब्रह्म यस्येयं जिज्ञासा प्रस्तुता तद्यदि कर्तव्यशेषत्वेनोपदिश्येत, तेन च कर्तव्येन साध्यश्चेन्मोक्षोऽभ्युपगम्येत, अनित्य एव स्यात् ।

अतः, यदि, if that मोक्षाख्यं वस्तु, what we call मोक्ष, in other words, ब्रह्म, which is free from धर्म and अधर्म, कार्य and कारण, and कालत्रय, यस्येयं जिज्ञासा प्रस्तुता, अथातो ब्रह्मजिज्ञासा इति for which this desire to know is separately initiated by वेदव्यास, distinct from अथातो धर्मजिज्ञासा, कर्तव्यशेषत्वेन उपदिश्येत, is revealed by the शास्त्र as something connected to a to-be-done कर्म, like a प्रतिपत्तिविधि, a command asking you to meditate, तेन च कर्तव्येन साध्यश्चेत् मोक्षः, and if मोक्षः becomes the result born of meditation upon ब्रह्म which is a मानसं कर्म, then मोक्ष becomes साध्यः, something to be accomplished, and साध्यमोक्षः अभ्युपगम्येत, if it is accepted by you, मोक्षः अनित्यः एव स्यात्, मोक्ष becomes अनित्य, कर्मफलत्वात्, being the result of कर्म ।

So what?

तत्रैवं सति यथोक्तकर्मफलेष्वेव तारतम्यावस्थितेष्वनित्येषु कश्चिदतिशयो मोक्ष इति प्रसज्येत । नित्यश्च मोक्षः सर्वैर्मोक्षवादिभिरभ्युपगम्यते । अतो न कर्तव्यशेषत्वेन ब्रह्मोपदेशो युक्तः ।

तत्रैवं सति, that being so, मोक्षस्य अनित्यत्वे सति, if मोक्ष is अनित्य being a product of कर्म, then यथोक्तकर्मफलेष्वेव, among the कर्मफलs as we have seen, मोक्ष will be a special अनित्यफलम्। From धर्माधर्मप्रवृत्ति, there is शरीरलाभ and सुखदुःखतारतम्य, and यथोक्तकर्मफलेषु तारतम्यावस्थितेषु, among the कर्मफलs which are available in different degrees, मोक्ष will be one of them. शरीरतारतम्यम् is called साधनतारतम्यम्। विषयतारतम्यम् refers to somebody being born with a golden spoon, whereas somebody else is born with a plastic spoon and yet somebody else with no spoon. There is इन्द्रियतारतम्यम् - one person is born with a good voice, while another person has got his own discordant voice. Similarly, we have सामर्थ्यतारतम्यम्, and so on; तारतम्यम् is जगत्, accounted for by धर्माधर्म। तारतम्येन अवस्थितेषु अनित्येषु, among these कर्मफलs which are all अनित्य, कश्चिदतिशयः मोक्षः, मोक्ष is something special, इति प्रसज्येत, it will be tantamount to saying so.

You cannot argue, 'Let मोक्ष be अनित्य'। Everybody wants only नित्यमोक्षः। Everyday when you go to sleep you are having temporary मोक्ष anyway. All मोक्षवादीs, those who talk about मोक्ष, want नित्यमोक्ष only, including a non-thinking theologian. He wants मोक्ष, and wants it to be eternal. Being non-thinking, he will say 'I will go to my heaven and gain eternal मोक्ष'. That is what non-thinking is; eternity does not begin. अतः न कर्तव्यशेषत्वेन ब्रह्मोपदेशो युक्तः, it is not proper to construe ब्रह्मोपदेश as कर्तव्यशेष, something connected to ध्यान, a to-be-done मानसकर्म। ब्रह्मोपदेश is 'you are ब्रह्म right now'. It is not that you will gain ब्रह्म as a result of meditation.

अपि च 'ब्रह्म वेद ब्रह्मैव भवति' (मु.उप.३-२-९) 'क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे' (मु.उप.२-२-८) 'आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन' (तै.उप.२-९) 'अभयं वै जनक प्राप्तोऽसि' (बृ.उप.४-२-४) 'तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्' (बृ.उप.१-४-१०) 'तत्र को मोहः कः शोक एकत्वमनुपश्यतः' (ई.उप.७) इत्येवमाद्याः श्रुतयो ब्रह्मविद्यानन्तरमेव मोक्षं दर्शयन्त्यो मध्ये कार्यान्तरं वारयन्ति ।

This is very beautiful argument. You want to cook a particular dish. You are given the recipe for the dish. Getting the recipe is not going to produce the dish. If it produces, then you need not even get the recipe; you need to just utter the name of the dish, or even just think of it, and you will get it like वसिष्ठ's cow, कामधेनु, who instantly produced whatever वसिष्ठ thought of. Here just उपदेश, recipe-giving, is not going to really produce anything. मोक्ष is the पुरुषार्थ । Between the पुरुषार्थ and उपदेश there is कार्यान्तरम्, one has to make oneself ready for listening to the उपदेश । One goes through the life doing all the enjoined कर्म's, as a result of which alone one gets विवेक, वैराग्य, etc. That person who is युक्तः, has व्यवसायात्मिका बुद्धिः and seeks मोक्षपुरुषार्थ । He is very clear about what he wants to gain, and the उपदेश, 'अयमात्मा ब्रह्म,' is given to him. That is to be understood. शास्त्रदृष्टि is not your दृष्टि and the whole teaching is to make you see exactly what the शास्त्र sees. You have to say अहं ब्रह्मास्मि । If you say, 'I am ब्रह्म', तदनन्तरम्, thereafter, there is nothing to be done. There is no कार्यान्तरमित्यर्थः । पूर्वपक्षी says, after

knowing ब्रह्म you should meditate upon ब्रह्म । That means he does not know ब्रह्म ।

Gaining knowledge about ब्रह्म is gaining मोक्ष । Even though we attribute साधनसाध्यसंबन्ध, there is no कार्यान्तरम्, there is no action of any kind in between. मोक्ष is ब्रह्मज्ञानम्, ब्रह्मज्ञानम् is दृष्टफलम्, it is not अदृष्टफलम् । In other words, इहैव मोक्षः, in this शरीर, when you are living in this body, you gain मोक्ष । A number of श्रुतिस are quoted here to prove this point.

‘ब्रह्म वेद ब्रह्मैव भवति’ (मु.उप.३-२-९), the one who knows ब्रह्म is indeed ब्रह्म । ‘क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे’ (मु.उप.२-२-९), तस्मिन्परावरे^{९९} दृष्टे सति, when ब्रह्म that is free from both cause and effect is seen, all his कर्मs are falsified. परम् is what is beyond, अवरम् is what is available for objectification by senses and mind, and so परम् is कारणम्, and अवरम् is कार्यम् । Even if we take the meaning of परम् as what is later and अवरम् as what is previous, previous is cause, later is effect. How can ब्रह्म be both cause and effect? It is cause and effect by transcending both. When this परावरब्रह्म is known, all his सञ्चितादिकर्मs get destroyed. The words दृष्टे सति clearly states that ब्रह्म is not अदृष्ट । भाष्यकार did not quote the first line, because what is relevant is only this line – क्षीयन्ते चास्य कर्माणि । In the wake of knowledge he discovers that he was always free from कर्म ।

^{९९} परञ्चावरञ्च परावरे ।

‘आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन’, (तै.उप.२-९) the one who knows ब्रह्म as आनन्दस्वरूप, न बिभेति कुतश्चन, does not have any more fear from anything, हेत्वभावात्। The भयहेतु is a second thing, and a second thing being not there, न बिभेति। याज्ञवल्क्य says, ‘अभयं वै जनक प्राप्तोऽसि’ (बृ.उप.४-२-४); हे जनक, अभयं ब्रह्म प्राप्तोऽसि, by knowledge of ब्रह्म you have gained अभयम्; ब्रह्म is fearlessness.

‘तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्’ (बृ.उप.१-४-१०), तद् जीवाख्यं ब्रह्म, ब्रह्म that is known as जीव, अवेत्^{१०} विदितवत्, understood itself as अहं ब्रह्मास्मीति and तस्मात्, because of that knowledge, तत्सर्वमभवत्, that जीवाख्यं ब्रह्म became at once everything. There was no कार्यान्तर in between. That is मोक्ष।

ईशावास्योपनिषत् says, ‘तत्र को मोहः कः शोकः एकत्वमनुपश्यतः’ (७); तत्र, when ब्रह्म is known, को मोहः, where is delusion in him, कः शोकः where is sorrow in him? The one who is able to see the oneness of आत्मा, that person does not even know what is मोह and what is शोक।

इत्येवमाद्याः श्रुतयः, all these श्रुतिs quoted, ब्रह्मविद्यानन्तरमेव, after knowing ब्रह्म, मोक्षं दर्शयन्त्यः, revealing the मोक्षफलम् which is सर्वात्मभाव, मध्ये कार्यान्तरं वारयन्ति, dismiss कार्यान्तरम्, any action to be done in between ज्ञानम् and मोक्ष। ज्ञानमेव मोक्षः। मोक्ष is दृष्टफलम् only in वेदान्तशास्त्रम्, नित्यापरोक्षत्वात्। For everyone else it is अदृष्ट; it is the result of certain things one has

^{१०} अवेत् is past imperfect tense, लङ्।

done here whereafter one will go to some लोकs after death, and that is मोक्ष । That is why वेदान्त does not gel with any of them.

तथा 'तद्वैतत्पश्यन्नुषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्च' (बृ.उप.१-४-१०) इति ब्रह्मदर्शनसर्वात्मभावयोर्मध्ये कर्तव्यान्तर-वारणायोदाहार्यम् । यथा 'तिष्ठन्गायति' इति तिष्ठतिगायत्योर्मध्ये तत्कर्तृकं कार्यान्तरं नास्तीति गम्यते ।

In बृहदारण्यक also there is a beautiful वाक्य । ऋषिः^{११} वामदेवः, a मन्त्रद्रष्टा, seer of a मन्त्र with reference to आत्मा, एतत्पश्यन् ब्रह्मवस्तु पश्यन्^{१२} प्रतिपेदे, he gained the मन्त्र, 'अहं मनुरभवं सूर्यश्च' । पश्यन्प्रतिपेदे, seeing ब्रह्मवस्तु, वामदेव gained सर्वात्मभाव । He proclaimed 'I am मनुः, I am सूर्यः, I am all that happened in the past. All that is happening now also is me, all that will happen in the future is me'. The usage 'पश्यन्प्रतिपेदे' is significant here, after knowing he gains, both are in the present tense.

^{११} ऋषति पश्यतीति ऋषिः, a seer.

^{१२} The word पश्यन् is present participle, used in the sense of लक्षण and हेतु, in keeping with the पाणिनिसूत्र, लक्षणहेत्वोः क्रियायाः (शतृ-शानचौ) (पा.सू.३-२-१२६); शतृ-प्रत्यय and शानच्-प्रत्यय are used in the present tense in the sense of लक्षण and हेतु । They are substitutes for the present tense suffix and therefore they have the meaning of present tense. नित्यं पठन् विद्वान् भवति, daily studying one becomes विद्वान्; in this sentence, the daily study becomes हेतु for becoming विद्वान् । The other sentence is तिष्ठन् गायति, standing he sings. Here standing is not the cause for singing. Standing is लक्षण for the one who is singing. He is standing and singing. In पठन् विद्वान् भवति, शतृ-प्रत्यय has हेत्वर्थ and in तिष्ठन् गायति, it has लक्षणार्थ ।

There is nothing in between. That means knowing and gaining are one and the same thing. In between there is no कार्यान्तरमिति, भाष्यकार quotes.

ब्रह्मदर्शनसर्वात्मभावयोः मध्ये, between ब्रह्मदर्शनम् and सर्वात्मभाव which is called मोक्ष, कर्तव्यान्तरवारणाय, for negating anything else to be done, उदाहार्यम्, this has to be cited. यथा, just like in the sentence तिष्ठन् गायति, तिष्ठति-गायत्योः मध्ये तत्कर्तृकं कार्यान्तरं नास्तीति गम्यते, between standing and singing it is understood that there is no कार्यान्तरम्, as the participle here is in the sense of लक्षणम्। Even though between the ब्रह्मदर्शनम् and सर्वात्मभाव there is साधनसाध्यसम्बन्ध, or हेतुहेतुमद्भाव, still, कार्यान्तरं नास्ति।

भाष्यकार quotes another वाक्य, this time from प्रश्नोपनिषद् of अथर्ववेद।

‘त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसि’ (प्र.उप.६-८), ‘श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मवित्’ इति, ‘सोऽहं भगवः शोचामि तं मा भगवञ्छोकस्य पारं तारयतु’ (छा.उप.७-१-३), ‘तस्मै मृदितकषायाय तमसःपारं दर्शयति भगवान्सनत्कुमारः’ (छा.उप.७-२६-२) इति चैवमाद्याः श्रुतयो मोक्षप्रतिबन्धनिवृत्तिमात्रमेवात्मज्ञानस्य फलं दर्शयन्ति।

Six students went to पिप्पलाद, a teacher and asked him various questions and gained this knowledge from his teaching. Then they praised him, त्वं हि नः पिता, you are

our father, यः अस्माकमविद्यायाः परं पारं तारयसि, you have made us cross to the other side of ocean of ignorance, for good. Our original पिता brought us into संसार, and you have taken us out of संसार। गुरुs are also maternity doctors only, because they also deliver. A maternity doctor delivers the child into the world, and गुरु delivers him out of the world.

In the छान्दोग्योपनिषद् of सामवेद, नारद goes to सनत्कुमार and tells him, 'श्रुतं हि एव मे भगवद्-दृशेभ्यः, it has been heard by me from people like you that तरति शोकमात्मवित्, the knower of आत्मा crosses sorrow. I have only heard, but I do not know anything about आत्मा। Therefore सोऽहं भगवः शोचामि, हे भगवन्, I am in sorrow, तं मा भगवच्छोकस्य पारं तारयतु, may your revered self help me cross this शोकसमुद्रस्य पारम्। Please help me cross this sorrow by teaching me what is आत्मा'। The same chapter concludes with this line, तस्मै नारदाय मृदितकषायाय, to that नारद, whose कषाय^१ is मृदित, neutralised by तपस्, तमसः पारं दर्शयति, सनत्कुमार shows the other side of darkness of ignorance by giving him that knowledge.

एवमाद्याः श्रुतयः, all these श्रुतिस, मोक्षप्रतिबन्धनिवृत्तिमात्रमेव आत्मज्ञानस्य फलं दर्शयन्ति, show that the result of आत्मज्ञानम् is just the removal of मोक्षप्रतिबन्ध। मोक्षप्रतिबन्ध is only अज्ञानम् and error and removal of अज्ञानम् and error is मोक्षप्रतिबन्धनिवृत्तिः। There is nothing more than that. अज्ञाननिवृत्तिः alone is the

^१ Whatever is there in the unconscious is also called कषाय।

result of ज्ञानम्, there is no other result. Therefore ज्ञानमेव सर्वात्मभावः, ज्ञानेन सर्वात्मभावः इति ।

टीकाकार says, वेदान्ताः बोधकाः न विधायकाः; a very beautiful sentence. वेदान्तः are meant to reveal, teach what is; they are statement of facts. आत्मा happens to be ब्रह्म, that is the truth. They are बोधकाः, they talk about the truth, न विधायकाः, they do not make commands. They do not say, 'You must do this', 'You must do that', 'You should not do this', etc. The whole spiritual world is full of dos and don'ts. But वेदान्ताः न विधायकाः, they do not consist of commands.

तथा चाचार्यप्रणीतं न्यायोपबृंहितं सूत्रम् - 'दुःखजन्मप्रवृत्तिदोषमिथ्या-ज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः' (न्या.सू.१-१-२) इति । मिथ्याज्ञानापायश्च ब्रह्मात्मैकत्वविज्ञानाद्भवति ।

Interestingly, भाष्यकार quotes a न्यायसूत्र here. The previous सूत्र is 'तत्त्वज्ञानात् निःश्रेयसाधिगमः' (न्या.सू.१-१-१); by the knowledge of reality, there is प्राप्ति of निःश्रेयस्, मोक्ष । निःश्रेयस् is दुःखाभावः । You have दुःख, त्रिविधताप, if you have a body. The threefold ताप, pain is आध्यात्मिकताप, based on your own body-mind-sense complex, आधिभौतिकताप, what is caused by the external world and आधिदैविकताप, from sources over which you have no control. If you have no body, there will be no ताप । To avoid दुःख you avoid the body and to avoid body you have to avoid जन्म, birth. How does one avoid birth? By not creating धर्माधर्म, पुण्यपाप, one will not have

a body. पुण्यपाप is avoided by avoiding दोष that are in the form of रागद्वेष, likes and dislikes and मोह, false notions. One does not avoid रागद्वेषादिदोष but removes their cause, मिथ्याज्ञानम्। By मिथ्याज्ञाननिवृत्तिः, removing false knowledge, there will no प्रवृत्ति to do धर्माधर्म, कर्म; thereby there is no कर्मफल, पुण्यपाप, and therefore no जन्म। This is the न्याय concept.

But what is मिथ्याज्ञानम्? The नैयायिकs have their own concept of मिथ्याज्ञानम्। आत्माs are many for them. भाष्यकार quotes this सूत्र, it suits us upto मिथ्याज्ञानम्। He then comments upon what is मिथ्याज्ञानम्। Giving गौतम a place of respect, he says, आचार्यप्रणितं न्यायोपबृंहितं सूत्रम्, न्यायशास्त्रस्य सूत्रम् and quotes the सूत्र 'दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये, तदनन्तरापायात्' (न्या.सू.१-१-२), when the latter is negated the previous is negated; when मिथ्याज्ञानम् is gone, रागद्वेषमोहदोष is gone. उत्तरस्यापाये, when that is gone, then तदनन्तरम्, धर्माधर्मप्रवृत्ति, all activities based upon रागद्वेषमोहs are gone and therefore there is no पुण्यपाप, no जन्म, and no दुःख। उत्तरोत्तरापाये तदनन्तरापायादपवर्गः; thus one gains अपवर्ग, मोक्ष। Then भाष्यकार comes to सिद्धान्त and says, मिथ्याज्ञानापायश्च ब्रह्मात्मैकत्वविज्ञानाद्भवति, मिथ्याज्ञानम् goes away by the knowledge अयमात्मा ब्रह्म and that आत्मा is एकः अद्वितीयः नित्यः and it is ब्रह्म, the cause of the जगत्।

There is a discussion here about ज्ञानम् being presented as उपासना। The पूर्वपक्षी says, I accept that ब्रह्मात्मैकत्वविज्ञानम् removes मिथ्याज्ञानम्। But what is ब्रह्मात्मैकत्वविज्ञानम्? It is a kind of उपासना। There are different types of उपासनाs and this

one is सम्पदुपासना, where निकृष्टवस्तुनि उत्कृष्टवस्त्वारोप्य one does ध्यानम् । It is like अग्निहोत्रे अश्वमेधध्यानम् । अग्निहोत्र is a very small and simple ritual with just two oblations. अश्वमेध is a very elaborate ritual. अग्निहोत्र to अश्वमेध is an expression similar to ब्रह्मादिस्तम्बपर्यन्तम्, from a to z. अग्निहोत्रे अश्वमेधं ध्यायेत्, one can meditate upon अग्निहोत्र as अश्वमेध and get some special result for the उपासना । Sometimes, when you have done only one अङ्ग of अश्वमेध and you are not able to perform the other अङ्गs, then you can visualise all of them on this one अङ्ग that you have done. This is सम्पदुपासना ।

अनन्ताः वृत्तयः, the mind has countless thoughts and विश्वेदेवाः अनन्ताः, देवs are countless in number. So you can look at your mind as विश्वेदेवs; every वृत्ति is a देव । It is a very beautiful thing to meditate. Similarly, you are a निकृष्टजीव, you are not ब्रह्म । On the निकृष्टजीव you superimpose ब्रह्म and meditate, 'I am सत्यं ज्ञानमनन्तं ब्रह्म' इति । Because you have to think, 'I am ब्रह्म', there is ऐक्यम् between yourself and ब्रह्म in meditation. भाष्यकार dismisses this idea by saying एकत्वविज्ञानम् is not सम्पदुपासना ।

According to the पूर्वपक्षी, ऐक्यज्ञानम् itself is not वस्तुतन्त्रम्; it is पुरुषतन्त्रम् because it is उपासना । Since the words विद्या, ज्ञानम्, and विज्ञानम् can be used in the sense of उपासना, विज्ञानम् cannot be translated as knowledge. We have to retain the word विज्ञानम् । उपासना is centred on your will and according to the पूर्वपक्षी, जीवेश्वरैक्यज्ञानम् is उपासना on the oneness between जीव and ईश्वर । In this meditation the locus

of your superimposition is not predominant, what you superimpose is predominant.

Another form of उपासना is प्रतीकोपासना, also known अच्यासोपासना । Here also you superimpose upon a small thing something very big. But the locus of your superimposition is predominant. In the sentence मनो ब्रह्मेत्युपासीत, your focus is not on ब्रह्म, but you focus on the mind being ब्रह्म । Then there is विशिष्टक्रियानिमित्तोपासना like meditating on प्राण as संवर्ग । The outside वायु is called संवर्गः । At the end of a कल्प, when the dissolution takes place, all the other भूतs are swallowed by वायु, whereafter वायु becomes unmanifest. वायु has विशिष्टक्रिया, special क्रिया, and therefore it is called संवर्गः । प्राण also has विशिष्टक्रिया, since during sleep it swallows all activities of all the कर्मेन्द्रियs, ज्ञानेन्द्रियs, and अन्तःकरण, but it continues to exist. Therefore प्राण is also called संवर्गः । Some common features are there in the activity of प्राण and वायु and this meditation on प्राण as वायु is called संवर्गोपासना ।

There is one more special मानसक्रिया known as संस्कारोपासना । The यजमान, the doer of various कर्मs has to make himself योग्य, qualified to perform the rituals. The simple action of आचमनम्, ceremonial sipping of water thrice chanting 'अच्युताय नमः, अनन्ताय नमः, गोविन्दाय नमः', and thereafter touching the various parts of the body chanting the twelve names of Lord beginning with 'केशवाय नमः', is a संस्कारकर्म । You invoke भगवान् in the whole body, and then you do the कर्म । प्राणायाम also is to make yourself qualified

for performing a क्रिया। Similarly various कर्मकारकs, objects connected to यज्ञ, also undergo संस्कार। An example of this is given in this section where ghee offered in the उपांशुयाग undergoes a संस्कार, and gains योग्यता, eligibility to be offered unto the fire, when it is seen by the पत्नी, wife. The term पत्नी has a special connotation in that she must have become wife through यज्ञ^{१४}। Through विवाहहोम both पति and पत्नी are brought together. Both the words are derived from the same धातु, पा-रक्षणे। When पत्नी looks at the ghee, then the ghee gains संस्कार to be offered unto the fire. Similarly the जीव before performing a particular कर्म, thinks about himself, 'I am नित्यशुद्धबुद्धमुक्तं ब्रह्म' इति, and then he becomes qualified for performing कर्म। This was already discussed while dismissing the कर्मशेषत्वम् of ब्रह्म। Here, while discussing उपासना, it is again included.

With this background on various types of उपासनाs if you read the भाष्य, it will be easy to understand. This is the way to teach. First a overview should be given and then all the sentences are connected. Here भाष्यकार dismisses the पूर्वपक्षी who contends that ब्रह्मात्मैकत्वविज्ञानम् is संपदुपासना।

In संपदुपासना there is deliberate superimposition of उत्कृष्टवस्तु on निकृष्टवस्तु। When you look upon the idol in any temple as ईश्वर it is based upon the same principle. One particular form is not ईश्वर। One particular form is only an infinitesimal

^{१४} पत्युर्नो यज्ञसंयोगे। (पा.सू.४-१-३३)

part of ईश्वर । One given cell is not you, even though the DNA tells it is you. The cell also is you. Since every form is ईश्वर, you can invoke the whole in any one form. You go and touch one wave, you are touching the ocean. You decide what you want to touch. If you want to touch the wave, you touch the wave. If you want to touch the ocean, you touch the same wave, but you are touching the ocean. Ritually you are invoking the देवता, an aspect of समष्टि, in a given form. In a व्यष्टि object you invoke the समष्टि aspect, ईश्वर । One aspect of समष्टि is देवता । You invoke सूर्य for the चक्षुष् and बुद्धि, you invoke चन्द्र for the mind, and so on. In संपदुपासना, every thought is looked upon as a देवता ।

न चेदं ब्रह्मात्मैकत्वविज्ञानं सम्पद्वरूपम् - यथा 'अनन्तं वै मनोऽनन्ता विश्वेदेवा अनन्तमेव स तेन लोकञ्जयति' (बृ.उप.३-१-९) इति ।

भाष्यकार says, न चेदं ब्रह्मात्मैकत्वविज्ञानं सम्पद्वरूपम्, knowledge of oneness between जीव and ईश्वर is not meant for संपदुपासना । He gives an example of संपदुपासना by quoting the श्रुति 'अनन्तं वै मनः अनन्ता विश्वेदेवाः अनन्तमेव स तेन लोकं जयति' (बृ.उप.३-१-९) where one meditates upon every thought as a देवता । टीकाकार defines संपदुपासना as अल्पालम्बनतिरस्कारेण, being indifferent to the locus of superimposition, उत्कृष्टवस्त्वभेदध्यानम्, one meditates on the higher object as non-different from the locus. उत्कृष्टवस्तु is what is superimposed, what is predominant. यथा मनः स्ववृत्त्यानन्त्यादनन्तम्, mind is अनन्तम्, because countless वृत्तिस are there. ततः उत्कृष्टाः विश्वेदेवाः, all the देवस who are great

beings are also countless. अनन्तत्वम् is there for the वृत्तिs as well as देवs. मनः विश्वेदेवाः एव, therefore you superimpose उत्कृष्टविश्वेदेवाः on निकृष्टमनः and repeatedly visualise that mind is विश्वेदेवाः। This visualisation may even help because people condemn themselves based upon some undesirable वृत्तिs, and here they can divinise all the वृत्तिs. A result is mentioned in the शास्त्र for this उपासना, which is अनन्तफलप्राप्तिः। Further,

न चाध्यासरूपम्, यथा 'मनो ब्रह्मेत्युपासीत' (छा.उप.३-१८-१), 'आदित्यो ब्रह्मेत्यादेशः' (छा.उप.३-१९-१) इति च मनआदित्यादिषु ब्रह्मदृष्ट्यध्यासः।

न च अध्यासरूपम्; ब्रह्मात्मैकत्वविज्ञानम् is not अध्यासरूपोपासना also, which is otherwise called प्रतीकोपास्तिः, where the आलम्बन, locus of meditation becomes very important. In the संपदुपासना, what is superimposed is more important than the locus. विश्वेदेवाः were important, and you overwhelm the locus with your visualisation of what is superimposed. But अध्यासरूपोपासना is defined thus: आलम्बनस्य प्राधान्येन ध्यानं प्रतीकोपास्तिः अध्यासः। The word अध्यास does not mean error but it is used for a type of उपासना।

Examples are given here for this type of उपासना। यथा मनो ब्रह्मेत्युपासीत, may one meditate upon mind as ब्रह्म। You have to look at the mind and find out how it can be ब्रह्म। ब्रह्म is the cause of the जगत्, out of which everything comes,

by which everything is sustained, unto which everything goes back. So too, from the mind everything has come, by the mind everything is sustained, unto the mind everything goes back, that mind is ब्रह्म and therefore मनो ब्रह्म इत्युपासीत इति वाक्य is there. The focus here is upon the mind as ब्रह्म । Similarly, आदित्यो ब्रह्म इत्यादेशः; आदेश is उपदेश । So आदित्य is ब्रह्म । आदित्य is the cause of everything. You have to think of how आदित्य is the cause of everything. 'यदादित्यगतं तेजः जगद्भासयतेऽखिलम्' (भ.गी.१५-१२); आदित्य as the life-giver, is the cause of everything. So, आदित्य is ब्रह्म इति उपासीत; this is अध्यासरूपोपास्तिः ।

Similarly जीव is ब्रह्म इत्युपासीत, जीव is predominant here. You have to superimpose ब्रह्मत्वम् upon the जीव । जीव has to overwhelm ब्रह्म । ब्रह्म is the cause of everything, how can this जीव be that ब्रह्म? Because जीव alone sustains the सृष्टि through his कर्म's, जीव is चेतन, and जीव is अनादि, has no beginning. ब्रह्म also is चेतन and अनादि । जीव is अनन्त, he has got every कर्म to have every form of life and ब्रह्म's स्वरूप is अनन्त । You have to think of what is common between जीव and ब्रह्म and meditate on जीव as ब्रह्म; think about जीव as ब्रह्म । In this जीव is predominant, that is called अध्यासरूपोपासना । भाष्यकार dismisses this contention also that अध्यासरूपोपासना is not the एकत्वविज्ञानम् ।

नापि विशिष्टक्रियायोगनिमित्तम् 'वायुर्वाव संवर्गः' (छा.उप.४-३-१) 'प्राणो वाव संवर्गः' (छा.उप.४-३-३) इतिवत् ।

Maybe, एकत्वविज्ञानम् is विशिष्टक्रियायोगनिमित्तमुपासनम्, an उपासन for which some विशिष्टक्रिया, special activity, is the निमित्त, cause? योग is सम्बन्ध, connection to विशिष्टक्रिया that exists between the वायु and प्राण । Among the पञ्चभूत, वायुः is called संवर्गः because प्रलयकाले वायुः संवृणोति, संहरीतीति संवर्गः, वायु takes everything unto itself in the order that is reverse to creation. The order in सृष्टि is this: आकाश became वायु, आकाशवायु became अग्नि, आकाशवाय्वग्नि became आपः, आकाशवाय्वग्न्यापः became पृथिवी । प्रलयकाले, पृथिवी becomes आपः, आपः becomes अग्नि, then अग्नि becomes वायु । Because of this विशिष्टक्रिया, वायु gets the name संवर्गः । That विशिष्टक्रिया becomes निमित्त for this उपासना on प्राण । प्राण also is called संवर्गः because all the activities of कर्मेन्द्रिय, ज्ञानेन्द्रिय and अन्तःकरण are resolved into प्राण in sleep. How you know? Because this person does not hear his own snoring and if he hears he will stop it. His ears are resolved into प्राण । So too his eyesight and so on. When the whole जगत् is resolved, the only thing left out is प्राण, which is प्रलयस्थानम् । Therefore प्राणो वाव संवर्गः । वायु is समष्टिमहाभूत, प्राण is individual, व्यष्टि । One obtains outside and the other inside. One is संवर्ग at the time of प्रलय, the other is संवर्ग at the time of sleep. So प्राणः एवायं महाभूतवायुरिति this particular उपासना is done. In the same way why not meditate on जीव as ब्रह्म? जीव, from a small baby, grows into a big person over the years. ब्रह्म also grows into this जगत् । वृद्धि is common to both. Therefore, विशिष्टक्रिया being there, जीवो ब्रह्मेति ज्ञानम् which is उपासनम् is prescribed by शास्त्रमिति पूर्वपक्ष which also भाष्यकार dismisses.

नाप्याज्यावेक्षणादिकर्मवत्कर्माङ्गसंस्काररूपम् ।

Butter melted in the sun is called आज्यम्, and आज्येन जुहुयात्, आज्यम् alone has to be offered in the fire rituals. In उपांशुयाग, आज्यम् is not religious; it is not fit to be offered until the यजमान's पत्नी looks at it. This is a संस्कारकर्म, and आज्यावेक्षणादिकर्मवत्, like the particular action of the यजमान's पत्नी coming and looking at the ghee makes it fit for offering, similarly, one should think of oneself as सत्यं ब्रह्म, ज्ञानं ब्रह्म, अनन्तं ब्रह्म and then do meditation. That meditation is कर्माङ्ग, कर्मशेष । The कर्ता becomes eligible for doing कर्म । But ब्रह्मज्ञानम् is not आत्मनः संस्कारार्थम् ।

Now भाष्यकार gives the reason why ब्रह्मात्मैकत्वविज्ञानम् is not any of these उपासनाs.

सम्पदादिरूपे हि ब्रह्मात्मैकत्वविज्ञानेऽभ्युपगम्यमाने 'तत्त्वमसि' (छा.उप.६-८-७) 'अहं ब्रह्मास्मि' (बृ.उप.१-४-१०) 'अयमात्मा ब्रह्म' (बृ.उप.२-५-१९) इत्येवमादीनां वाक्यानां ब्रह्मात्मैकत्ववस्तुप्रतिपादनपरः पदसमन्वयः पीडयेत ।

जीवब्रह्मैक्यज्ञानम् is not सम्पदादिरूपोपासना because सम्पदादिरूपे अभ्युपगम्यमाने, if ब्रह्मात्मैकत्वविज्ञानम् is accepted as a kind of उपासना, if it is taken as being meant for meditation and it is not a fact, then the sentences committed to revealing the oneness of ब्रह्मात्मा will be affected. It is true that the sentences like मनो ब्रह्मेत्युपासीत, आदित्यो ब्रह्मेत्युपासीत, are there in the

शास्त्र and they are very clear. आदित्यः alone is not ब्रह्म, मनः alone is not ब्रह्म, everything else also is ब्रह्म । The sentences like 'तत्त्वमसि' are statements of fact; शास्त्र does not say 'त्वं तदित्युपासीत' ।

'तत्त्वमसि', 'अहं ब्रह्मास्मि', 'अयमात्मा ब्रह्म', इत्येवमादीनां वाक्यानाम्, of these sentences, पदसमन्वयः, the resolution of the words obtaining within the syntax of the sentence which are in सामानाधिकरणम्, ब्रह्मात्मैकत्ववस्तुप्रतिपादनपरः which have commitment to reveal one वस्तु, पीड्येत, will be affected. The words तत् and त्वम् in तत्त्वमसि or the words अयमात्मा and ब्रह्म in अयमात्मा ब्रह्म, have सामानाधिकरणम् । नित्यापरोक्षात्मा, indicated by the word अयम् and the cause of the जगत् indicated by the word ब्रह्म are equated. Without understanding सामानाधिकरणम्, पदसमन्वयः^{७५} the resolution of all the words, पीड्येत, will be inhibited, affected. What kind of पदसमन्वय is it? ब्रह्मात्मैकत्ववस्तुप्रतिपादनपरः^{७६} पदसमन्वयः, the resolution of words in these sentences is in revealing ब्रह्मात्मैकत्वविज्ञानम्, the reality, the वस्तु । What is there is the oneness of जीवेश्वर, that is the वस्तु, that is the reality. आत्मा has to be understood as जगत्कारणं सत् । तत्सत्यं स आत्मा तत्त्वमसि is the teaching. In hundreds of sentences, आत्मा is identified as ब्रह्म । There is a thorough मीमांसा done in the tradition. But some आचार्यः superimpose upon the शास्त्र their own meaning,

^{७५} पदानां समन्वयः पदसमन्वयः ।

^{७६} प्रतिपादनमेव परं यस्य सः प्रतिपादनपरः ।

what their बुद्धि arrives at. If you have शास्त्र as प्रमाणम्, you cancel all your ideas and then listen to the शास्त्र । It then works wonders. Everybody has ideas, everybody is a small philosopher. He has some ideas about the world, about the reality, about what he wants, about what he has gained, and so on. So you cannot ask anybody to come to वेदान्त without ideas. But you have your अपोहनम्, the capacity to suspend your ideas and listen to the शास्त्र । That is what you will find in all these beautiful discussions here. You have to approach the शास्त्र with reverence that it is a प्रमाणम् । You are doing a पूजितविचार । You will find that these discussions are the source for all that I have been talking.

‘भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः’ (मु.उप.२-२-८) इति चैवमादीन्यविद्यानिवृत्तिफलश्रवणान्युपरुध्येरन् ‘ब्रह्म वेद ब्रह्मैव भवति’ (मु.उप.३-२-९) इति चैवमादीनि तद्भावापत्तिवचनानि सम्पदादिपक्षे न सामञ्जस्येनोपपद्येरन् । तस्मान्न सम्पदादिरूपं ब्रह्मात्मैकत्वविज्ञानम् ।

Further, भाष्यकार points out the impossibility of taking the sentences revealing the oneness of ब्रह्म and आत्मा as उपासना । There is a very fitting वाक्य in मुण्डक, ‘भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः, क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे’, (३-२-९) and many more श्रुतिवाक्यस which are अविद्यानिवृत्तिफलश्रवणानि; they reveal that अविद्यानिवृत्ति itself is मोक्षफलम् । Such sentences उपरुध्येरन्, would be afflicted, would definitely be rendered meaningless if ऐक्यविज्ञानम् is taken to be meant for उपासना ।

आत्मा is as though bound to संसार by the strands of अविद्याकामकर्म which is the हृदयग्रन्थि; अविद्या is responsible for the whole thing and परावरे ब्रह्मणि दृष्टे सति, when ब्रह्म which is beyond cause and effects is known, हृदयग्रन्थिः भिद्यते, the knot of the heart is broken; सर्वसंशयाः छिद्यन्ते, all doubts are gone; and अस्य कर्माणि क्षीयन्ते, all his कर्म's are made null and void. हृदयग्रन्थिभेद is अविद्यानिवृत्ति only. It has कर्मक्षय as the result which is same as मोक्ष ।

In the मुण्डक, we have another sentence 'ब्रह्म वेद ब्रह्मैव भवति', (३-२-९) the one who knows ब्रह्म becomes ब्रह्म । The verb 'becomes' has no meaning. The knower of ब्रह्म is ब्रह्म । He has been ब्रह्म, but he did not know this fact, and now, that ignorance is removed by ज्ञानम् । अविद्यानिवृत्तिः alone is ब्रह्मभावापत्तिः । These sentences revealing that the knower of ब्रह्म is ब्रह्म, definitely न सामञ्जस्येनोपपद्येरन्, would never be meaningful if सम्पदादिरूपोपासना is what is referred to. In उपासना, the thing you think about is different from you. In आत्मा ब्रह्मेत्युपासीत, ब्रह्म is different, and I am different. I do उपासना, as though I am ब्रह्म । तस्मात् न सम्पदादिरूपं ब्रह्मात्मैकत्वविज्ञानम्, ब्रह्मात्मैकत्वविज्ञानम् is not meant for meditation.

अतो न पुरुषव्यापारतन्त्रा ब्रह्मविद्या । किं तर्हि, प्रत्यक्षादिप्रमाणविषय-वस्तुज्ञानवद्वस्तुतन्त्रैव । एवंभूतस्य ब्रह्मणस्तज्ज्ञानस्य च न कयाचिद्युक्त्या शक्यः कार्यानुप्रवेशः कल्पयितुम् ।

अतः ब्रह्मविद्या is न पुरुषव्यापारतन्त्रा, it is not centred on the individual's freewill. व्यापार is any type of activity, any

course of action undertaken by a पुरुष । ब्रह्मविद्या has nothing to do with the activities of the person. How can you say न पुरुषव्यापारतन्त्रा इति, when so many people, committed to the pursuit of knowledge, assemble in a class room to listen to वेदान्त? ब्रह्मविद्या pursuit is indeed undertaken by पुरुष । पुरुषव्यापारतन्त्रा is a technical word and it should not be taken literally. It only means that the पुरुष's will and wish do not play any role in any knowledge including ब्रह्मविद्या । उपासना, etc do not play any role, any mental activity on your part does not play any role, in gaining knowledge.

किं तर्हि? If it is not centred on the individual's freewill, what is it centred on? ब्रह्मविद्या वस्तुतन्त्रा एव, it is as true as the object is; प्रत्यक्षादिप्रमाणविषयवस्तुज्ञानवद्, like even the knowledge of any object gained through the प्रत्यक्षादिप्रमाणs, direct perception, etc. Suppose there is a tree in front of you and if your eyes are open, you will see the tree. If you do not see the tree, then the eyes are defective. If the eyes capable of sight are there, then the tree must be visible unless the mind is elsewhere. That the tree is standing there, is not decided by you, the eyes do not set-up the tree; it is given. Therefore eyes see what is there. Even if the tree is set-up by yourself, that setting up the tree is your व्यापार, seeing the tree is your eyes. You put up a plant yesterday, this morning you go and see how the plant is, the plant is not there. You planted yesterday and the plant is not there today. Will you blame the eyes? You do not say, 'Yesterday

I put up the plant, why are you not seeing? You are creating a problem for me'. No, the knowledge of absence of plant also is प्रमाणप्राप्तम्, but by अनुपलब्धिप्रमाणम्। Then you find out that a goat ate away the plant. Your wish, your will do not in anyway interfere in knowing what is there. प्रमेय, an object of knowledge is प्रमाणसाध्य, वस्तुज्ञानवत्, like the knowledge of a given object. If it is a pot, it is a pot, knowledge will be in keeping with the object. प्रत्यक्षादिप्रमाणम् reveals exactly what the object is. Similarly शास्त्रप्रमाणम् reveals whatever it has to reveal, and your will, your wish has nothing to do with it. This is the truth about the nature of any knowledge.

ब्रह्मविद्या also is प्रमाणसाध्य; you require वेदान्तप्रमाणम् for ब्रह्मविद्या। बुद्धि is there just to know. It is not there to decide or distort. There is no let or hindrance in knowing, because the प्रमेय, ब्रह्मात्मा is there, ever-evident; शास्त्रप्रमाणम् is there and a prepared बुद्धि is there. Your आत्मा is ब्रह्म। You cannot say, 'Suppose ब्रह्मात्मा is not there?', इति। Nor can you say, 'Suppose, my आत्मा is not ब्रह्म'? According to शास्त्रप्रमाणम्, ब्रह्मात्मा exists and your आत्मा is also ब्रह्म। Suppose the प्रमाणम् is wrong? प्रमाणम् is not wrong because शास्त्रप्रमाणम् is अपौरुषेयम्, it is free from the limitations of पुरुषबुद्धि। ब्रह्मविद्यायाः प्रमात्वात् न कृतिसाध्या, being in the form of knowledge, it is not created by an action. ब्रह्म is नित्यसिद्धम्। The problem is I do not know that I am ब्रह्म। Therefore it is प्रमाणसाध्य। एवंभूतस्य ब्रह्मणः, with reference to ब्रह्म which is नित्यसिद्धम्, तज्ज्ञानस्य च, and also with reference to the knowledge of the स्वरूप of ब्रह्म which

is प्रमाणसाध्यम्, कार्यानुप्रवेशः, the entry of कृतिसाध्यत्वम्, the status of being accomplished by action, न कयाचिद्युक्त्या शक्यः कल्पयितुम् is not possible for one to imagine by any type of युक्ति, reasoning. We require a means of knowledge. That is why we are doing मीमांसा, an analysis into शास्त्रप्रमाणम्।

न च विदिक्रियाकर्मत्वेन कार्यानुप्रवेशो ब्रह्मणः। 'अन्यदेव तद्विदितादथोऽविदितादधि' (के.उप.१-३) इति विदिक्रियाकर्मत्वप्रतिषेधात्। 'येनेदं सर्वं विजानाति तं केन विजानीयात्' (बृ.उप.२-४-१३) इति च।

Why not we take ब्रह्म as विदिक्रियाकर्म? Even though शास्त्र is प्रमाणम्, still one has to engage oneself to gain the knowledge from the words of the शास्त्र। That is called विदिक्रिया, the action of knowing. 'Knowing' is a gerund, wherein the present continuous form is used as noun. Knowing itself is an act. भाष्यकार says, we do not take it as an action because, what is कर्तृतन्त्रम् alone is action. This is a very important thing to note. An animal does not earn पुण्य and पाप. A cow gives milk, so it should earn lot of पुण्य। When it strikes with its horns, it should earn पाप। But it has no पुण्य or पाप because those actions are not कर्तृतन्त्रम्। कर्तृतन्त्रत्वे सति, अदृष्टम् is possible. Mere activity is not कर्म। कर्म which is कर्तृतन्त्रम् alone produces पुण्य or पाप। Here, ज्ञानम् is not कर्तृतन्त्रम्, therefore knowledge cannot be considered as born of कर्म। You open your eyes, it is कर्तृतन्त्रम्। You close your eyes, it is कर्तृतन्त्रम्। Eyes open, you see a hill in the yonder, it is not कर्तृतन्त्रम्, it is वस्तुतन्त्रम्, प्रमाणतन्त्रम्। Therefore knowledge is entirely different.

न च विदिक्रियाकर्मत्वेन कार्यानुप्रवेशः ब्रह्मणः; ब्रह्म does not have any scope in the realm of action except being the object of knowledge. A विदिक्रिया also has कारकs such as the knower, the object of knowledge, the instrument of knowledge and so on. ब्रह्म is definitely the object of your knowledge. But even that is not accepted by शास्त्र because, there is no object other than yourself. भाष्यकार quotes, 'अन्यदेव तद्विदितात् अथोऽविदितादधि', (के.उप.१-३) neither it is विदित, an object known, nor अविदित, an object unknown; आत्मत्वात् being आत्मा । Our mind works like a pendulum. If you say it is not विदितम्, it thinks, 'Oh! it is अविदितम्' । If you say it is not अविदितम्, then it is taken as विदितम् । To negate this kind of thinking alone it is said that आत्मा is other than what is विदितम्, it is other than what is अविदितम्, therefore it is oneself. So it is not even विदिक्रियाकर्म, an object of knowing. Then what is it? भाष्यकार gives another brilliant quotation, येनेदं सर्वं विजानाति, because of whose presence one knows all these, तमात्मानं केन करणेन विजानीयात्, with what करण, can one know the presence of that आत्मा? आत्मा does not require a means to know; it is self-evident.

तथोपास्तिक्रियाकर्मत्वप्रतिषेधोऽपि भवति - 'यद्वाचानभ्युदितं येन वागभ्युद्यते' (के.उप.१-४) इत्यविषयत्वं ब्रह्मण उपन्यस्य 'तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते' (के.उप.१-४) इति ।

When ब्रह्म is other than विदितम् and अविदितम्, whereby it is not even an object of knowing, where is the question

of it becoming an object of your meditation? उपास्तिक्रियाकर्मत्वप्रतिषेधोऽपि भवति, when the शास्त्र just dismisses that it is not even an object of विदिक्रिया, then it is not going to become object of उपास्तिक्रिया। कर्मत्वम् is कारककर्मत्वम्, कर्म is not action here. For कर्मत्वप्रतिषेधः, भाष्यकार quotes the most appropriate sentence, यद्वाचानभ्युदितं, that which is not captured by words, येन वागभ्युद्यते, because of whose presence the words are uttered, तदेव ब्रह्म त्वं विद्धि, understand that to be ब्रह्म, नेदं यदिदमुपासते, not this which people meditate upon. जनाः इदन्तया देवतारूपेण यदुपासते, that is not what ब्रह्म is. देवता is ब्रह्म but ब्रह्म is not देवता। ब्रह्म is not उपासनायाः कर्म, तस्यापि प्रतिषेधः भवति, there is negation of even उपासनाकर्मत्वम्।

If according to केनोपनिषत्, ब्रह्म is not विदिक्रियाकर्म, then there is ब्रह्मजिज्ञासाप्रतिज्ञाहानिः इति an objection is raised and answered -

अविषयत्वे ब्रह्मणः शास्त्रयोनित्वानुपपत्तिरिति चेत्। न, अविद्याकल्पितभेदनिवृत्तिपरत्वाच्छास्त्रस्य।

The प्रतिज्ञा, initial statement is अथातः ब्रह्मजिज्ञासा ब्रह्मविचारः कर्तव्यः। In order to do ब्रह्मविचारः, one has to do शास्त्रविचारः, because ब्रह्मणः शास्त्रयोनित्वम् is there; ब्रह्म is known through शास्त्र only. ब्रह्मणः शब्दाविषयत्वे विदिक्रियाऽऽविषयत्वे, अकर्मत्वे सति, if ब्रह्म is not an object of knowing also, then शास्त्रयोनित्वानुपपत्तिः, ब्रह्मणः शास्त्रयोनित्वम् is contradicted इति शङ्कते। The प्रतिज्ञा itself is contradicted if you say now that it is not available for knowing.

The answer is न, not so. Still there is शास्त्रयोनित्वम् for ब्रह्म because, even though it is not विदिक्रियाकर्म, it is शब्दलक्ष्यम् and not शब्दवाच्यम्। In the beginning itself we make this clear. There is nothing that is pointed out here, which we have not discussed. We have discussed all the way, consistently. Consistency is clarity, clarity is consistency. भाष्यकार also maintains his stand all the way. I have tried to find out somewhere some problem, but I have failed; such is भाष्यकार's consistency, whether he discusses भगवद्गीता or उपनिषद् or ब्रह्मसूत्रम्। शास्त्र also is consistent. Any उपनिषद् you take, there is consistency. Sometimes even the style is the same. So भाष्यकार says, न, ब्रह्म does not require to be an object of your knowledge. इदन्तया न गृह्यते ब्रह्म, ब्रह्म is not grasped as the subject matter of 'this-thought'; आत्मत्वात्, ब्रह्म being आत्मा, which is self-evident. अविषयत्वेऽपि अविद्याकल्पितभेदनिवृत्तिपरत्वात् शास्त्रस्य, the शास्त्र is committed to removing the subject-object भेद, division, duality which is purely born of अविद्या। If भेद is सत्यम् there is no मोक्ष possible. If it is not सत्यम्, a reality, then अभेद, non-duality becomes the reality, that is all what you require. Duality becomes अविद्याकल्पित, because you look upon it as real. This अविद्याकल्पितद्वैतम् has to be negated for अद्वैतसिद्धिः। शास्त्र's job is only this, the entire शास्त्र is committed to negate this द्वैतम् which is set up by अविद्या।

न हि शास्त्रमिदन्तया विषयभूतं ब्रह्म प्रतिपिपादयिषति। किं तर्हि? प्रत्यगात्मत्वेनाविषयतया प्रतिपादयदविद्याकल्पितं वेद्यवेदितृवेदनादिभेदमपनयति।

न हि शास्त्रं ब्रह्म इदन्तया विषयभूतं प्रतिपिपादयिषति^{११}, शास्त्र does not intend to establish ब्रह्म as an object for you to recognise, इदन्तया, as 'this'. It does not say, 'इदं ब्रह्म', 'this is ब्रह्म', like 'this is pot'. किं तर्हि? शास्त्र wants to reveal ब्रह्म, प्रत्यगात्मत्वेन, as yourself alone. Self is not an object. If I do not know the self and I want to know it, then it will become an object of knowing. If the self becomes an object, then who is the subject? Insentient अनात्मा cannot be the subject. Subject is आत्मा । Therefore प्रत्यगात्मा is not available for objectification. That does not mean it is beyond; it does not require to be objectified, being just yourself. अहमस्मि, सदा भामि, that is the प्रत्यगात्मा । प्रत्यगात्मत्वेन, as the प्रत्यगात्मा, अविषयतया, without being an object, प्रतिपादयत्, revealing ब्रह्म, establishing ब्रह्म, अविद्याकल्पितं भेदमपनयति, शास्त्र negates the भेद, duality set up by अविद्या । What kind of भेद? वेद्यवेदितृवेदनादिभेदम्, differences in the form of वेद्यम्, object of knowledge, वेदितृ, the knower, and वेदनम्, knowledge. The subject-object division, the knower-known-knowledge division, is the basic भेद । आदि includes all the other कारकs like the means of knowing, the purpose of knowing, and so on. The whole जगत् is based upon this भेद, every action of yours is based upon this भेद, whole life is lived in भेद । That is why many आचार्यs have difficulty in dealing with non-difference inspite of भेद । We say, in spite of this knower-known-knowledge भेद, there is अभेद । It is like in dream, where knower-known-

^{११} प्रतिपादयितुमिच्छतीति प्रतिपिपादयिषति ।

knowledge भेद is there, and yet there is non-difference, because all that is there in the dream is one ज्योतिः, अन्तर्ज्योतिः, one consciousness alone. The knower is consciousness, known is consciousness, knowledge is consciousness, the whole experience in the dream is only one consciousness. In the waking also it is same consciousness alone that is in the form of knower-known-knowledge. It is because of अविद्या alone that this division becomes real; मिथ्या becomes सत्यम्। What I am not is vast, what I am is small. Naturally as a small person, I cannot pass as smart; I will be smarting all the time. I want to become big, I do not know how to become big. Even if you become somewhat big, still you feel small, when compared to somebody else. That somebody else is big only compared to you, because there will be always somebody else bigger. Therefore smallness will not go, it will always remain, if this division is taken to be real. It makes you feel you are booked for ever.

If you are not self-conscious, self-judging you can just live your life. If you are self-conscious and self-judging you have to solve this problem of smallness because it will manifest itself in a hundred different ways. Your conclusion is, 'I am different from everything else'. In the vision of the वेद, nothing is away from you, subject-object duality is not true. We are not trying to swallow subject-object duality. You do not need to do that. There is non-difference, inspite of subject-object difference, like wave and ocean. There is difference between wave and ocean, there is

non-difference as water. If your vision about yourself is of non-difference, then you can enjoy being small, it is fun. So शास्त्र gains the status of being a प्रमाण, by negating this भेद born of अविद्या ।

तथा च शास्त्रम् - 'यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम्' ॥ (के.उप.२-३) 'न दृष्टेर्द्रष्टारं पश्येः' 'न विज्ञातेर्विज्ञातारं विजानीयाः' (बृ.उप.३-४-२) इति चैवमादि ।

तथा च शास्त्रम् । केनोपनिषत् exactly portrays this vision, this fact. यस्यामतम्, for whom ब्रह्म is अमतम्, not an object of thought, तस्य मतम्, for him it is known, and यस्य मतम्, for whom it is an object of thought, सः न वेद, that person does not know ब्रह्म, ब्रह्मणः आत्मत्वात्, ब्रह्म being आत्मा । Further, विजानतामविज्ञातं ब्रह्म, for those people who know, for them ब्रह्म is अविज्ञातम्, not known. We have to put within paranthesis 'as an object'. For people who know, ब्रह्म is not known as an object. अविजानताम्, for those who do not know ब्रह्म, for them ब्रह्म is विज्ञातम्, ब्रह्म is known as an object.

बृहदारण्यक says, 'न दृष्टेः द्रष्टारं पश्येः', दृष्टेः, for the sight there is a द्रष्टा, there is a seer of sight and that द्रष्टारं न पश्येः^{७८}, that seer you do not see. Similarly, विज्ञातेः विज्ञातारं न विजानीयाः, you do not know, objectify विज्ञातेः विज्ञातारम्, the knower of knowledge. The subject is दृगेव, always the subject,

^{७८} पश्येः is second person singular विधिलिङ् ।

न तु दृश्यते, the subject is not subject to objectification. द्रष्टा of the दृष्टि can never be objectified, आत्मा is always आत्मा, it never becomes अनात्मा। इति च एवमादि शास्त्रम्, these are the शास्त्रs which भाष्यकार quotes.

अतोऽविद्याकल्पितसंसारित्वनिवृत्तेन नित्यमुक्तात्मस्वरूपसमर्पणान्न मोक्षस्यानित्यत्वदोषः।

The पूर्वपक्षी does not give up. He asks, 'Did you say अविद्यानिवृत्ति'? Yes. Does this निवृत्ति happen at a particular time? Yes. Then your मोक्ष would become अनित्य because if अविद्यानिवृत्ति happens at a given time, it is naturally an event in time. Therefore मोक्ष has a beginning and it will end. Anything that has a beginning will end, even according to you. So you will have अनित्यमोक्ष। अनित्यमोक्ष is not मोक्षः। How will you prove मोक्ष is नित्य?

भाष्यकार says, मोक्ष does not begin on the elimination of अविद्या। We are not eliminating a real संसारित्वम्, but a संसारित्वम् that is set up by अविद्या। The sense of अहं संसारी is अविद्याकल्पितः। The difference between removal of संसारित्वम् and removal of अविद्याकल्पितसंसारित्वम्, is very big. If संसारित्वम् is अविद्याकल्पितम्, आत्मा is नित्यमुक्तः, we are not creating मोक्ष। मोक्ष does not come into being. अविद्यया you thought you were a संसारी। That wrong thought got dismissed by removal of अविद्या। Then I am नित्यमुक्तः इति नित्यसिद्धमोक्ष is recognised. अतः अविद्याकल्पितसंसारित्वनिवृत्तेन, by putting an

end to संसारित्वम् which is अविद्याकल्पित, नित्यमुक्तात्मस्वरूपसमर्पणात्, मोक्ष being the very स्वरूप of नित्यमुक्तात्मा, मोक्षस्य न अनित्यत्वदोषः, the दोष of अनित्यत्वम् is not there for मोक्ष ।

Then, to nail the coffin, भाष्यकार establishes that मोक्षः न कर्मसाध्यः, मोक्ष is not the result of any type of कर्म, including उपासना । All कर्म's produce कर्मफलम् but मोक्ष cannot be any of these कर्मफल's. If मोक्ष is कर्मफलम् then it becomes अनित्य । मोक्ष is not कर्मफलम्, it is the nature of yourself. कर्म is divided into four types from the standpoint of कर्मफलम् - उत्पाद्यम्, what is created; विकार्यम्, what is modified; आप्यम्, what is reached and संस्कार्यम्, what is arrived at by an act of cleansing. मोक्षः न उत्पाद्यः न विकार्यः न आप्यः, नापि संस्कार्यः । If मोक्ष is to be produced, you can do one type of कर्म; if existing मोक्ष is to be modified into something else, then you can do another type of कर्म; if मोक्ष is away from you, you can reach it by yet another type of कर्म; or if you have to make yourself clean in order to get मोक्ष, then some kind of purifying कर्म can be done, like you clean the mirror and see your face which previously you did not see. Similarly if you make the mind clean you will see मुक्तात्मा । But the truth is मोक्ष does not come under any of these four types of कर्मफलम् ।

यस्य तूत्पाद्यो मोक्षस्तस्य मानसं वाचिकं कायिकं वा कार्यमपेक्षत इति युक्तम् । तथा विकार्यत्वे च । तयोः पक्षयोर्मोक्षस्य ध्रुवमनित्यत्वम् । न हि दध्यादि विकार्यमुत्पाद्यं वा घटादि नित्यं दृष्टं लोके ।

The word 'तु' dismisses all पूर्वपक्षs. यस्य उत्पाद्यः मोक्षः, for whom मोक्ष is to be created, तस्य मानसं वाचिकं कायिकं वा कार्यमपेक्षते इति युक्तम् it is proper to say that for him मोक्षः कार्यमपेक्षते, मोक्ष depends on कर्म which can be मानसम् or वाचिकम् or कायिकम् or some kind of synthesis of them. तथा विकार्यत्वे, so too, if मोक्ष is विकार्यः, it can be accomplished by कर्म; now आत्मा is in one form and we do something to have it in another form. तयोः पक्षयोः मोक्षस्य ध्रुवमनित्यत्वम्, anything that is उत्पाद्य or विकार्य is अनित्य, यथा दध्यादि, just as दधि, etc. Milk is modified to दधि through an action. दधि is क्रियाफलम् and being विकार्यम् it is अनित्यम् । घटादि is उत्पाद्यः, in घटोत्पत्ति there is an action, the क्रियाफलम् is घटः । उत्पन्नघटः is not going to be नित्य, it is अनित्य । न हि दध्यादि विकार्यमुत्पाद्यं वा घटादि नित्यं दृष्टं लोके, in the world, we do not see anything that is produced or modified to be eternal. So a मोक्ष that is उत्पाद्य or विकार्य will be अनित्य ।

न चाप्यत्वेनापि कायपिक्षा, स्वात्मस्वरूपत्वे सत्यनाप्यत्वात् । स्वरूपव्यतिरिक्तत्वेऽपि ब्रह्मणो नाप्यत्वम्, सर्वगतत्वेन नित्याप्त-स्वरूपत्वात्सर्वेण ब्रह्मणः आकाशस्येव ।

न च आप्यत्वेनापि कायपिक्षा, nor is there a necessity for a कार्य to be done in terms of reaching. According to the पूर्वपक्षी, मोक्ष may not be उत्पाद्य or विकार्य, but it is आप्य । मोक्ष already exists but one has to reach it, like reaching Coimbatore. One is away from Coimbatore and has to reach it using a mode of transport. Similarly मोक्ष is आप्य, reached through a क्रिया ।

We say आप्यत्वमपि न because स्वात्मस्वरूपत्वे सति अनाप्यत्वात्, when it is your own स्वरूप, it is अनाप्य । One who reaches or gains is you and what is reached or gained also is you. Between you the seeker and the sought, the distance is zero. It is like the tenth man reaching the tenth man. Then why is it said that one has to gain मोक्ष ? मोक्ष is प्राप्यः because अविद्या denies it. You have to just remove अविद्या ।

Now he gives a प्रौढ argument that has no real basis. स्वरूपव्यतिरिक्तत्वेऽपि, suppose ब्रह्म is other than you, still it has no आप्यत्वम् । If you take yourself as body-mind-senses then also ब्रह्म does not become आप्य, because शास्त्र which is प्रमाणम् for ब्रह्म says, 'सर्वं खल्विदं ब्रह्म', all that is here is ब्रह्म; जगत् is non-separate from ब्रह्म, ब्रह्मकार्यत्वात् being a product of ब्रह्म । So, ब्रह्म is सर्वगतम्, all-pervasive. Therefore it is not आप्यम् । Even from कार्यकरणसंघात standpoint it is not आप्यम् । From आत्मा's standpoint it is not आप्यम्, आत्मत्वात् ब्रह्म is yourself. It is already accomplished, सर्वेण, by everyone, being all-pervasive आकाशस्येव like even space. You need not travel to space, there is space travel, in space you travel, it is not travel to find space out. ब्रह्म is all-pervasive whether you know it or not. If you know it, it is yourself. Therefore it is not आप्य । One thing is left out, संस्कार्यम्, and भाष्यकार says -

नापि संस्कार्यो मोक्षः येन व्यापारमपेक्षेत । संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्याद्दोषापनयनेन वा । न तावद्गुणाधानेन

सम्भवति, अनाधेयातिशयब्रह्मस्वरूपत्वान्मोक्षस्य । नापि दोषापनयनेन नित्यशुद्धब्रह्मस्वरूपत्वान्मोक्षस्य ।

संस्कार्यः is संस्कारेण प्राप्यः, gained by संस्कार । It is already there; it has to be brought to manifest, like even a mirror is capable of reflection, but it has a coat of dust because of which it does not reflect. You remove the dust by some action like wiping off with a wet cloth and then it is able to reflect. What is to be done in a given situation depends upon the object to be purified and the advice given. It can be a लौकिककर्म or a वैदिककर्म । Before performing a ritual where oblations are offered, the materials are ritually made eligible to be offered by the act of प्रोक्षणम्, sprinkling water, accompanied by the utterance of some मन्त्रs. This is called संस्कार. Even the कर्ता becomes eligible by doing आचमनकर्म, sipping a drop of water thrice, chanting 'अच्युताय नमः, अनन्ताय नमः, गोविन्दाय नमः,' after which भगवान् is invoked in every limb of the body uttering twelve names in a particular order beginning with केशवाय नमः । When one prays to भगवान् seeking his presence in various limbs, one becomes eligible for doing the कर्म । Thereafter he does नाडिशुद्धि thrice, chanting 'ओं भूः ओं भुवः ओ५ सुवः ओं महः ओं जनः ओं तपः ओ५ सत्यम् ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ओमापो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम्', holding the breath each time. Similarly, आत्मा that is संस्कृतः through some क्रिया becomes मोक्ष इति पूर्वपक्षी argues.

भाष्यकार dismisses it, नापि संस्कार्यो मोक्षः। संस्कारक्रियाफलम् is संस्कार्यम्। मोक्ष is not the result of any ritual of संस्कार, a purifying ritual. You cannot say, आत्मा has lived for long time and has gathered dirt and therefore we have to launder the आत्मा इति। If मोक्षः is संस्कार्यः, then for the sake of आत्मशुद्धि, संस्कारव्यापारमपेक्षेत, certain activity of संस्कार is necessary. भाष्यकार proceeds to explain what is संस्कार। संस्कारो नाम संस्कार्यस्य गुणाधानेन स्यात् दोषापनयनेन वा, what is known as संस्कार takes place in a two-fold way; गुणाधानेन, by the addition of some गुण or दोषापनयनेन, मलापनयनेन, by the removal of some dirt or impurity. व्रीहियवादीनाम्, when the rice, barley, etc that are used in the ritual, are sprinkled with water chanting मन्त्रs, there is गुणाधानम्। When you put तिलक on the forehead, wear flower on the head, etc it is गुणाधानम्। When you take bath, it is an act of संस्कार as there is मलापनयनम्, removal of dirt.

मोक्षः तावद्गुणाधानेन न सम्भवति, मोक्ष cannot be gained by adding गुण, because अनाधेयातिशयब्रह्मस्वरूपत्वात् मोक्षस्य, मोक्ष is the स्वरूप of ब्रह्म, it is non-separate from ब्रह्म, and you cannot improve ब्रह्म, ब्रह्म being limitless. ब्रह्म cannot even be objectified to add anything. It is निरतिशयस्वरूपम्, the स्वरूप is something which cannot be excelled. The idea is, मोक्ष and ब्रह्म are not two different things. मोक्ष is ब्रह्मस्वरूपः। If you say, we are not adding anything to मोक्ष, we are only removing अशुद्धि from आत्मा, that is also not possible. नापि दोषापनयनेन, even by removing something it does not

become संस्कृतः as आत्मा cannot be objectified. If आत्मा is subject to अशुद्धि, then you cannot remove that totally. Even if you remove, आत्मा which attracted impurity before, will again attract impurity, like laundry. You cannot say last month I laundered. You have to again launder. You have to bathe every day because sharp noses are around. Otherwise you have to remain in a cave. What is subject to impurity will become impure again and again. Thank god, आत्मा is नित्यशुद्धः। There is nothing like दोषापनयन for आत्मा। भाष्यकार often says नित्यशुद्धबुद्धमुक्तस्वरूपत्वात्, but he takes only नित्यशुद्धः here because it is relevant; ब्रह्म is eternally शुद्धम्। We do not say always शुद्धम्, because the word 'always' has some problem. He is always cool, means generally cool, that's all. Chennai is always hot, means generally hot, some months it is cool. Therefore we can use the word eternally शुद्ध। Therefore आत्मा is not संस्कार्यः।

स्वात्मधर्म एव संस्तिरोभूतो मोक्षः क्रिययाऽऽत्मनि संस्क्रियमाणेऽभिव्यज्यते यथाऽऽदर्शे निधर्षणक्रियया संस्क्रियमाणे भास्वरत्वं धर्म इति चेत्।

मोक्ष is not other than आत्मा; it is आत्मस्वरूप but still it is to be accomplished through संस्कारक्रिया इति a पूर्वपक्षी proposes संस्कारक्रिया as a means for मोक्ष। The Jain philosophy also is similar to this. स्वात्मधर्मः एव सन्, मोक्ष is the nature of आत्मा, but it is तिरोभूतः, covered by the dust of रागद्वेष, पुण्यपाप

which have to be removed. क्रियया आत्मनि संस्क्रियमाणे, when आत्मा is subject to the process of क्रिया, some act of cleaning, तिरोभूतमोक्षः अभिव्यज्यते, मोक्ष that is covered manifests, it comes to surface, यथा आदर्शे निघर्षणक्रियया संस्क्रियमाणे, just as when a mirror is brought to receive the result of an action of cleaning like wiping off with a wet cloth, etc, भास्वरत्वधर्मः अभिव्यज्यते, its nature, that is, its capacity to reflect, manifests. Similarly, ब्रह्मात्मस्वरूपः एव मोक्षः, the knowledge that 'आत्मा is ब्रह्म,' is मोक्ष। But then, अनाद्यविद्यामलेन, कर्ममलेन, पुण्यपापमलेन आवृतः, it is covered with the dirt of अविद्या। We have to bring in अविद्या here because that is the basic impurity. उपासनया मले नष्टे, when you do 'अहं ब्रह्मास्मि' इति उपासना, when the मल is gone by the उपासनक्रिया, ब्रह्मात्मा अभिव्यज्यते। There are some modern teachers of वेदान्त who talk like this. If this is the argument, भाष्यकार says,

न। क्रियाश्रयत्वानुपपत्तेरात्मनः। यदाश्रया हि क्रिया तमविकुर्वती नैवात्मानं लभते। यद्यात्मा क्रियया विक्रियेतानित्यत्वमात्मनः प्रसज्येत।

न, क्रियाश्रयत्वानुपपत्तेः आत्मनः, आत्मा is not available for you to do an action of cleaning. क्रियाश्रयत्वम् is not there for आत्मा। It has to be objectified to become a क्रियाश्रय। If you want to cut the bush, you have to take the cutter to the bush. The bush is the क्रियाश्रय, only then the cutter can do its job. Pen can do its job of writing only when a notebook is there. Notebook is the क्रियाश्रय। आदर्श can be cleaned because it is the आश्रय for cleaning. You bring the cleaning agent

and mirror together to complete the act of cleaning. But आत्मा is not available as an object. Further it is नित्यशुद्धः, and therefore you do not need to bring it under the act of cleaning.

Then he explains what happens to क्रियाश्रय in action. यदाश्रया हि क्रिया, an action which is centred on some object, तमविकुर्वती नैवात्मानं लभते, that action does not come into being without bringing about a change in the object on which the action is centred. When there is an action of striking a hot iron bit with a hammer, there will be some change on the iron bit, which is क्रियाश्रय । Without bringing about a change in the क्रियाश्रय, action does not take place. Therefore if आत्मा is subject to an act of cleaning then आत्मा will undergo change.

यदि आत्मा क्रियया विक्रियेत, if आत्मा undergoes a change through a क्रिया to gain its मोक्षस्वरूप, आत्मनः अनित्यत्वं प्रसज्येत, आत्मा will become अनित्य । A विकारी is never the same and भाष्यकार quotes a verse from the भगवद्गीता to show that if आत्मा is विकार्य, it will contradict the स्मृति ।

‘अविकार्योऽयमुच्यते’ (भ.गी.२-२५) इति चैवमादीनि वाक्यानि बाध्येरन् । तच्चानिष्टम् । तस्मान्न स्वाश्रया क्रियाऽऽत्मनः सम्भवति ।

Then, sentences like ‘अविकार्योऽयमुच्यते’ (भ.गी.२-२५), बाध्येरन्, would stand contradicted. You cannot say, let it be so. तच्चानिष्टम्, it is not desirable. We want to understand

what the शास्त्र says and therefore we cannot afford to have contradiction in शास्त्रवाक्यs. Our understanding should be free from any type of internal contradiction and external contradiction. Internal contradiction is contradiction among श्रुतिs and between श्रुतिs and स्मृतिs; external contradiction means contradiction with other ऽ गणs. Both are not acceptable. तस्मात्, न स्वाश्रया क्रिया आत्मनः सम्भवति, there is no question of आत्मा doing anything to itself.

अन्याश्रयायास्तु क्रियायाः अविषयत्वान्न तयाऽऽत्मा संस्क्रियते ।

If the क्रिया is directed towards something other than आत्मा, आत्मा न संस्क्रियते । You want to clean your face, and looking at the mirror if you clean that reflection, the mirror will become clean and the face will remain the same because it is अन्याश्रया क्रिया, not मुखाश्रया क्रिया । You have to make contact with the face and clean. Then it is मुखाश्रया क्रिया । Face itself cannot clean the face. Therefore अन्याश्रयया क्रियया अन्यो न संस्क्रियते, an object other than the locus of your action is not going to be cleansed.

आत्मा itself cannot do anything to itself. If there is अविद्या, आत्मा cannot do anything about it. That is why प्रमाणम् has to come from outside. अविद्यया you become मिथ्याभूतप्रमाता । That it is मिथ्या is not known. The प्रमाता has to remove that अविद्या, यया सः प्रमाता भवति । How can the प्रमाता himself remove अविद्या? There is no way to go about it, without a प्रमाणम् from outside in the form of words of श्रुति ।

Before he concludes this discussion, there is one more ननु, a पूर्वपक्ष ।

ननु देहाश्रयया स्नानाचमनयज्ञोपवीतादिकया क्रियया देही संस्क्रियमाणो दृष्टः ।

It is a very good argument. देहाश्रयया क्रियया, by an action which is centred on the body, the देही संस्क्रियते, gets religious purity. गङ्गास्नानम् is centred on the body, but the देही feels purified because of his श्रद्धा । आचमनम् is a ritual done before any कर्म, meant only to bring about change in the देही, for करणशुद्धि and कर्तृशुद्धि । A few drops of water are taken in the palm and chanting 'अच्युताय नमः', the water is taken in. Similarly, chanting 'अनन्ताय नमः' and 'गोविन्दाय नमः', the action is repeated. This आचमनम् is done even after making a conversation with somebody in order to offset omissions and commissions that might have taken place in the dialogue. Orthodox people do आचमनम् many times during the day. The water goes to the stomach, but the देही feels संस्कृतः । Similarly यज्ञोपवीतम्, the sacred thread, is worn on the body. Its position is changed from right to left when certain rituals like श्राद्धादि, meant for departed पितृs and so on, are done. Technically it is called प्राचीनावीति । By the change of position of यज्ञोपवीतम् on the body, देही becomes qualified for performing rituals for manes. Therefore, even though the संस्कारकर्म is centred on the body, the देही feels different. भाष्यकार says, it is true, but it is not totally true and he points out the difference.

न । देहादिसंहतस्यैवाविद्यागृहीतस्यात्मनः संस्क्रियमाणत्वात् । प्रत्यक्षं हि स्नानाचमनादेर्देहसमवायित्वम् । तथा देहाश्रयया तत्संहत एव कश्चिदविद्ययात्मत्वेन परिगृहीतः संस्क्रियत इति युक्तम् ।

No. The one who is feeling that he is संस्कृतः is that person who takes his body-mind-sense complex as himself. Only then सः संस्क्रियते । If one feels that one is purified by this action, then one looks upon oneself as the very place where the action of संस्कार is centred upon, for instance, the body. When the देह is स्नातः, the देही says 'अहं स्नातः', which is अविद्याकल्पित । We are correcting that mistake here. आत्मत्वेन गृहीतः देहादिसंघातः only had स्नानाचमनादिक्रिया । Therefore देहादिसंहतस्य एव अविद्यागृहीतस्य आत्मनः संस्क्रियमाणत्वात्, due to not recognising the fact that I am free from कार्यकरणसंघात, the body is taken as आत्मा, and naturally, when the body is संस्कृतः, I say 'I am संस्कृतः' । Any kind of संस्कार done to the देह is attributed to the देही who is taken to be the संघात । स्नानाचमनादेः देहसमवायित्वम्, that taking स्नान, doing आचमन, etc are centred on the देह, is प्रत्यक्षं हि, is indeed our direct perception. If the body-centred कर्म is taken to be a कर्म that does something to a person, it is very clear that the body and the person who feels are one and the same.

Therefore युक्तम्, it is but proper to think that कश्चित्, a person, तत्संहत एव, who is associated with the assemblage called the body, आत्मत्वेन परिगृहीतः, takes himself to be the body, अविद्यया due to अविद्या, तथा देहाश्रयया संस्क्रियते इति,

considers that he is purified by the क्रिया which is centred on his body.

यथा देहाश्रयचिकित्सानिमित्तेन धातुसाम्येन तत्संहतस्य तदभिमानिनः आरोग्यफलम् 'अहमरोगः' इति यत्र बुद्धिरुत्पद्यते, एवं स्नानाचमन-यज्ञोपवीतादिना 'अहं शुद्धः संस्कृतः' इति यत्र बुद्धिरुत्पद्यते, स संस्क्रियते । स च देहेन संहत एव । तेनैव ह्यहंकर्त्राहंप्रत्ययविषयेण प्रत्ययिना सर्वाः क्रिया निर्वर्त्यन्ते । तत्फलञ्च स एवाश्नाति ।

A treatment for a disease is called चिकित्सा । It is देहाश्रया, centred on the body. It is more evident with reference to an आयुर्वेद treatment, with oil all over the body. When the person comes out of the treatment, he feels good. That means the देहाश्रयचिकित्सा has done some good to the देही । Previously he was thinking, 'I am not okay;' and now he feels okay. So whosoever feels so is identified as someone who is देहेन संहतः । देहाश्रयचिकित्सानिमित्तेन, चिकित्सा is purely centred on the body and it is the निमित्त, cause for धातुसाम्य । There are सप्तधातुs and they get back to their साम्य, state of balance, due to चिकित्सा । If there is धातुसाम्य you are okay. This is the concept of आयुर्वेद । When धातुसाम्य takes place, तत्संहतस्य तदभिमानिनः आरोग्यफलम्, the one who is identified with the body gets the result of freedom from the disease. आरोग्य^{७९} is freedom from रोग, आरोग्यफलम् is the result of

^{७९} अरोगस्य भावः आरोग्यम् ।

being well. Now देहाभिमानी, the one who takes the body as oneself, says 'अहमरोगः, I am free from disease'. There is superimposition of disease and health on आत्मा । भाष्यकार says it is all confusion.

एवम्, यत्र यस्मिन् आत्मनि, in whom, स्नानाचमनयज्ञोपवीतादिना अहं शुद्धः संस्कृतः इति बुद्धिरुत्पद्यते, this sense that 'I am purified by the act of ritualistic bathing, etc' is there, स एव संस्क्रियते, he is of course purified and this has nothing to do with सच्चिदानन्दात्मा । This is obviously the अहङ्कार, ego, endowed with the body that feels the संस्कार । तेनैव ह्यहंकर्ता, by that अहङ्कार alone, अहंप्रत्ययविषयेण प्रत्ययिना, who has got the sense of I-notion, सर्वाः क्रियाः all actions, both लौकिकम् and वैदिकम्, निर्वर्त्यन्ते are accomplished, तत्फलं च अश्नाति, he alone experiences the कर्मफलम् । He is the कर्ता, he is the भोक्ता । आत्मा is not कर्ता, not भोक्ता । How do you say आत्मा is neither कर्ता nor भोक्ता? He may not be कर्ता, but he is भोक्ता, he experiences everything. No. मुण्डक says,

‘तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति’ (मु.उप.३-१-१) इति मन्त्रवर्णात् । ‘आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः’ (क.उप.१-३-४) इति च ।

अनश्नन्नन्योऽभिचाकशीति, आत्मा just watches the भोक्ता, the अहङ्कार । It looks as though they are two, आत्मा and अहङ्कार । One is सत्यम्, the other is मिथ्या । अहङ्कार is आत्मा, आत्मा is not अहङ्कार । This is the difference between सत्यम् and मिथ्या । तयोः, of these

two, अन्यः एकः कर्मफलं पिप्पलं स्वाद्वत्ति, one of them enjoys the कर्मफलम्। The other one अनश्नन्नभिचाकशीति, without eating just witnesses. Similarly, मनीषिणः, विवेकिनः, शास्त्रज्ञाः, people who know what it is all about आहुः, say, आत्मेन्द्रियमनोयुक्तं भोक्ता इति, आत्मा endowed with body-mind-senses is called भोक्ता। आत्मा is not भोक्ता by itself. It is मोक्षस्वरूपः, to be understood. So it is not संस्कार्यः।

तथा 'एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च' (श्वे.उप.६-११) इति 'स पर्यागाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम्' (ई.उप.८) इति च। एतौ मन्त्रावनाधेयातिशयतां नित्यशुद्धताञ्च ब्रह्मणो दर्शयतः। ब्रह्मभावश्च मोक्षः। तस्मान्न संस्कार्योऽपि मोक्षः।

तथा च there is another श्रुति, an important one, which says, एको देवः, that effulgent being, आत्मा, is one. देवः is द्योतनात्मकः, चैतन्यात्मकः। If it is one, does it mean that there is a चेतनात्मा in every being? सर्वभूतेषु गूढः एकः, the one is the same in all beings and it is hidden as though. It is not recognised as one. Each one recognises oneself as different from everyone else. Each one has his/her own individuality and that is all the self-identity; therefore they are many. Until आत्मा is understood, it is गूढः।

सर्वभूतेषु, which is locative case may cause one to think that आत्मा is a conscious तत्त्व obtaining in all beings and enlivening them, like a string that passes through all the

beads in a garland and keeps them in place. The beads are different from the string and so too all the beings are different from आत्मा इति, in order to negate this thinking the श्रुति says आत्मा is सर्वव्यापी, one all-pervasive consciousness which is सर्वभूतान्तरात्मा, the inner self of all beings. Nothing is separate from it.

आत्मा is कर्माध्यक्षः who presides over all कर्म's in the form of laws and सर्वभूताधिवासः, who abides in all beings without exception, as साक्षी, witness, चेता, consciousness, केवलः, non-dually one, निर्गुणश्च, and free from attributes. So definitely it is not कार्यकरणसंघात । Thus, this श्रुति reveals आत्मा as having अनाधेयातिशयता, it is not the आश्रय for any अतिशयता; there is no way one can improve upon आत्मा । Therefore it is not going to be the result of any kind of संस्कार । मोक्ष is as true as आत्मा ।

ईशावास्य points out the नित्यशुद्धता of आत्मा in the मन्त्र, 'स पर्यागाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम्' (८) । अकायम् is सूक्ष्मशरीरवर्जितम्; अव्रणम् and अस्त्राविरम् is स्थूलशरीरवर्जितम्; and शुद्धम् is कारणशरीरवर्जितम् and the श्रुति, by negating all the three शरीर's and पुण्यपाप, reveals नित्यशुद्धात्मा । That means मोक्ष is not संस्कार्य । You do not need to do any kind of संस्कार । Neither can you do it. आत्मा is नित्यशुद्धः । मोक्ष is knowing that I am नित्यशुद्धः ।

भाष्यकार concludes nicely, तस्मान्न संस्कार्योऽपि मोक्षः । मोक्ष is not संस्कार्यः, not born out of the act of संस्कार । अपि is there,

to remind you that the other three, उत्पाद्यम्, विकार्यम्, and आप्यम् are already dismissed. मोक्ष is not created, it is not a modified form of आत्मा and it is not to be reached. Now it is shown that मोक्ष is not the result of any act संस्कार also. मोक्ष is sheer knowledge of आत्मा being free from bondage.

अतोऽन्यन्मोक्षं प्रति क्रियानुप्रवेशद्वारं न शक्यं केनचिद्दर्शयितुम् ।
तस्माज्ज्ञानमेकं मुक्त्वा क्रियाया गन्धमात्रस्याप्यनुप्रवेश इह नोपपद्यते ।

Therefore मोक्षं प्रति, towards मोक्ष, केनचिद्दर्शयितुं न शक्यम्, it is not possible for anyone to show, क्रियानुप्रवेशद्वारमन्यत्, another door for क्रिया to enter. उत्पाद्यम्, विकार्यम्, आप्यम्, संस्कार्यम् इति fourfold कर्मफलम् alone is possible through any क्रिया; there is no fifth type of कर्मफलम् । Therefore, क्रिया has no direct role to play in gaining मोक्ष । मोक्षस्यासाध्यत्वे शास्त्रारम्भो वृथा स्यात्, if मोक्ष is not to be accomplished by क्रिया then शास्त्र will become useless. No. You are dealing with infinite and infinite cannot be कर्मफलम् । It can only be ज्ञानफलम् which is cognitive. Therefore शास्त्रानर्थक्यम् is not there. Even though there is no necessity for क्रिया, still मोक्ष is साध्यः, ज्ञानेन साध्यः, it is accomplished by knowledge, सिद्धत्वात्, being the very nature of सिद्धात्मा । भाष्यकार says, तस्मात्, द्वाराभावात्, since there is no द्वार, way for क्रिया to enter, इह मोक्षविषये, ज्ञानमेकं मुक्त्वा, other than ज्ञानम्, क्रियायाः गन्धमात्रस्यापि अनुप्रवेशो नोपपद्यते, even a whiff of any connection to action is not tenable.

The पूर्वपक्षी points out a contradiction -

ननु ज्ञानं नाम मानसी क्रिया । न, वैलक्षण्यात् ।

The contradiction is, ज्ञानम् always implies वृत्ति and वृत्ति do not take place anywhere else except in the mind. Being वृत्तिविषय alone ज्ञानम् is मानसम् । When you say ध्यानम् is मानसम् and therefore it is a क्रिया, but ज्ञानं मानसमपि is not a क्रिया, the व्याघातदोष, contradiction is obvious.

भाष्यकार says that there is a big difference between the two. ज्ञानं मानसमपि मानसक्रिया न भवति unlike ध्यानम् as ध्यानं वस्तुस्वरूपं नापेक्षते । ध्यानम् is कर्तृतन्त्रम्, it is पुरुषतन्त्रम् । He points out the वैलक्षण्य, between ध्यानम् and ज्ञानम् and shows that they are poles apart and takes time to explain it. He elaborates where it needs to be; where it is not needed, he does not elaborate. That makes the भाष्य very tight and gives प्रसन्नता and गाम्भीर्यम् to it. If you elaborate where not needed, you lose the profundity. Therefore there is no loose talking, it is very highly dignified.

क्रिया हि नाम सा, यत्र वस्तुस्वरूपनिरपेक्षैव चोद्यते, पुरुषचित्तव्यापाराधीना च । यथा 'यस्यै देवतायै हविर्गृहीतं स्यात्तां मनसा ध्यायेद्वष्टकरिष्यन्' (ऐ.ब्रा.३-८-१) इति । 'सन्ध्यां मनसा ध्यायेत्' (ऐ.ब्रा.३-८-१) इति चैवमादिषु । ध्यानं चिन्तनं यद्यपि मानसम्, तथापि पुरुषेण कर्तुमकर्तुमन्यथा वा कर्तुं शक्यम्, पुरुषतन्त्रत्वात् । ज्ञानं तु प्रमाणजन्यम् । प्रमाणञ्च यथाभूतवस्तुविषयम् । अतो ज्ञानं कर्तुमकर्तुमन्यथा वा कर्तुमशक्यम् । केवलं वस्तुतन्त्रमेव तत् । न चोदनातन्त्रम्, नापि पुरुषतन्त्रम् । तस्मान्मानसत्वेऽपि ज्ञानस्य महद्वैलक्षण्यम् ।

क्रिया हि नाम सा, that is known as क्रिया, यत्र वस्तुस्वरूपनिरपेक्षैव चोद्यते, where something is enjoined by the शास्त्र but it does not require वस्तुस्वरूप, it does not require your knowledge of the वस्तु। It is पुरुषचित्तव्यापाराधीना^{६०}, it depends entirely upon the activity of the पुरुष's mind. भाष्यकार explains this very well. यथा, यस्यै देवतायै हविर्गृहितं स्यात्, when हविः, an oblation, is taken to be offered to a particular देवता, then you think of that देवता, through the mind. How much do you have to know about that देवता? You just have to know some descriptions; you have to visualise the देवता, it is purely संकल्प। Then, वषट्-करिष्यन्, uttering 'वषट्', which is a word in substitution for स्वाहा in certain situations, you offer oblation. The same ऐतरेयब्राह्मण says further, 'सन्ध्यां मनसा ध्यायेत्' you think of the सन्ध्यादेवता just by संकल्प। It is all मानसक्रिया, मानसव्यापार, and it is पुरुषतन्त्रम्, कर्तृतन्त्रम्; centred on the will of the person.

Therefore ध्यानं यद्यपि मानसम्, even though ध्यानम् is मानसम्, तथापि, still, पुरुषेण कर्तुं शक्यम्, पुरुष can do, अकर्तुं शक्यम्, he need not do, and being क्रिया, अन्यथा वा कर्तुं शक्यम्, he can do it differently. Suppose I say now महागणपतिं ध्यायत, all of you please think of Lord गणपति। Each one will think in his own way because a certain form is also associated with that name. You have your own गणपति, it is going to be different, पुरुषतन्त्रत्वात्।

^{६०} पुरुषचित्तव्यापारः एव अधीनं यस्याः सा पुरुषचित्तव्यापाराधीना क्रिया।

What about ज्ञानम्? मानसमपि ज्ञानम्, there is no क्रिया involved because there is an उपाधि, a logical condition here and that is क्रियाऽसाध्यत्वम्, it is not something achieved by क्रिया। There is क्रियासाध्यत्वम् for ध्यानम् and क्रियाऽसाध्यत्वम् for ज्ञानम्, even though both are मानसम्। So ज्ञानम् is not पुरुषतन्त्रम्, it is प्रमाणजन्यम्, it is born of प्रमाणम्, and प्रमाणम् is वस्तुतन्त्रम्, it depends on the वस्तु। You open your eyes, you see. You are not responsible for seeing nor responsible for what you see. Nobody can ask you, 'Why did you see? You should not have seen that?' You will say 'I did not decide to see, I opened my eyes, I saw'. Where is पुरुष involved in this?

There is no will or wish involved in knowledge. प्रमाणम् takes care. Eyes are प्रमाणम्, therefore sight takes place. If there is a hill, you see a hill, you have zero contribution in knowledge. It is not that, when eyes are open, you can see the hill, you need not see the hill or you can see it differently. That there is a hill is not your decision, not पुरुषतन्त्रम्। That you can see it differently is not possible. One plus one is two, is not your wish. Therefore, ज्ञानम् alone can be communicated, can be handed over to another person as it is, everything else is dependent upon the पुरुष।

There again I put a note. Knowledge of a relative topic can never be complete, therefore complete handover is not possible. It leaves so much to be desired. What is handed over is limited and available ज्ञानम् is also limited. Research

will keep going on in every discipline of knowledge. There can be shared pursuit of knowledge. You cannot call it ज्ञानम् until you have the last word. Nobody has the last word. Therefore ज्ञानम् is not shared, the pursuit is shared. Only आत्मज्ञानम् is ज्ञानम्, because we have the last word and it can be handed over. Understand the beauty of the nature of knowledge. If आत्मा happens to be ब्रह्म, that is how the reality is; there is nothing for you to do; you have to only know. ज्ञानम् is प्रमाणजन्यम् and प्रमाणम् is यथाभूतवस्तुविषयम्, it is in keeping with the वस्तु। One plus one is two, it is यथार्थम्। अतः ज्ञानं कतुर्मशक्यम्। You open your eyes, you cannot say, 'I do not see'. If you say, 'I see everything differently', then you have to consult not an ophthalmologist, but somebody else. It is केवलं वस्तुतन्त्रमेव, it is just as true as the object is. If it is a cow, it is a cow, if it is an antelope, it is an antelope. न चोदनातन्त्रम्, nobody, including शास्त्र, can command you to see a pumpkin as an apple. You can be told to look at the pumpkin as गणेश, that is ध्यानम्। In the pumpkin, you can invoke गणेश and do पूजा also. I cannot give a command, 'See it as an apple'. I cannot also give a command, 'See the pumpkin as pumpkin'.

The discussions in this भाष्यम् on 'तत्तु समन्वयात्' is very thorough in understanding the nature of ज्ञानम्, nature of कर्म and so on. You are a cognitive person, whether you like it or not. When you open your eyes, you see. That means you are cognitive; then you decide whether you like it or you do not like it, that is individual you, with

your own background, your own psychology. They come into the picture and vitiate the perception or set you up. But when you open your eyes, you see, you are cognitive. When your ears are there, sound is there within the range, you hear, you are cognitive. You do not have any choice in these things. If I ask you, look at me and do not see me, you cannot; you will see. You can turn your head the other way, that is your choice. You will see what is on the other side. You can close your eyes, that is action. But when eyes are open, you cannot but see. कर्तुं शक्यम्, अकर्तुं शक्यम्, अन्यथा वा कर्तुं शक्यम्, is not possible. तस्मात् मानसत्वेऽपि ज्ञानस्य ध्यानात् महद्वैलक्षण्यम्, therefore ज्ञानम् is entirely different from ध्यानम्, even though both are मानसम् ।

यथा च 'पुरुषो वाव गौतमाग्निः' (छा.उप.५-७-१) 'योषा वाव गौतमाग्निः' (छा.उप.५-८-१) इत्यत्र योषित्पुरुषयोरग्निबुद्धिर्मानसी भवति । केवलचोदनाजन्यत्वात्क्रियैव सा पुरुषतन्त्रा च । या तु प्रसिद्धेऽग्नावग्निबुद्धिर्न सा चोदनातन्त्रा । नापि पुरुषतन्त्रा । किं तर्हि? प्रत्यक्षविषयवस्तुतन्त्रैवेति ज्ञानमेवैतन्न क्रिया ।

यथा च, to explain this he quotes a वाक्य from छान्दोग्य where गौतम is addressed, 'पुरुषो वाव गौतम अग्निः', the पुरुष is viewed as अग्नि, one of the पञ्चाग्निः. योषित्, woman, is another अग्नि । अत्र योषित्पुरुषयोः, in the योषित् as well as पुरुष, अग्निबुद्धिः कार्या, you look upon them as fire. पुरुषः अग्निरिति बुद्धिः कुर्यात्, योषित् अग्निरिति बुद्धिः कुर्यादिति अग्निबुद्धिः is मानसक्रिया । पुरुष is not अग्नि,

योषित् is not अग्नि, but अग्निं ध्यायेत्, may one think as though they are fire in that particular उपासना । केवलचोदनाजन्यत्वात्, it is born out of चोदना, a command by शास्त्र, and that is what you are doing. सा क्रियैव, it is क्रिया, पुरुषतन्त्रा च, it is centred on the पुरुष । प्रसिद्धेऽग्नौ तु या अग्निबुद्धिः, in the well known fire, the recognition that it is fire, is not चोदनातन्त्रा, is not born out of anybody's command. Even if there is a command, that command has no meaning. 'Look at fire as fire,' means there is no command; it is not चोदनाजन्यम्, नापि पुरुषतन्त्रम्, neither is it centred on the will of the person. किं तर्हि? प्रत्यक्षविषयवस्तुतन्त्रमेव, it is centred on the object directly perceived, and it is प्रमाणजन्यम्, born of a valid प्रमाणम् । Therefore अग्नौ अग्निबुद्धिः is ज्ञानम्, न क्रिया । ज्ञानं मानसमपि क्रिया न भवति । Therefore, मोक्षः ज्ञानसाध्यः, न क्रियाफलम्, and it is therefore नित्यः ।

एवं सर्वप्रमाणविषयवस्तुषु वेदितव्यम् । तत्रैवं सति यथाभूत-
ब्रह्मात्मविषयमपि ज्ञानं न चोदनातन्त्रम् ।

भाष्यकार extends the understanding of वस्तुतन्त्रत्वम् of knowledge to knowledge gained by any प्रमाणम्; not only प्रत्यक्षप्रमाणजन्यज्ञानम् is वस्तुतन्त्रम्, but अनुमानज्ञानमपि वस्तुतन्त्रम्, so too अर्थार्पणज्ञानम्, अनुपलब्धिज्ञानम्, उपमानज्ञानम् and also शाब्दज्ञानम् । Any knowledge is as true as the object. He says, एवम्, in this manner, वेदितव्यम्, the वस्तुतन्त्रत्वम् has to be understood, सर्वप्रमाणविषयवस्तुषु, with reference to all वस्तुs known by any प्रमाणम् ।

तत्रैवं सति, ज्ञानस्याविधेयत्वे सति, when knowledge is not the subject matter of विधि, यथाभूतब्रह्मात्मविषयमपि ज्ञानम्, knowledge pertaining to ब्रह्मात्मा in keeping with its स्वरूप is also not चोदनातन्त्रम्, it is not an object of शास्त्रविधि । 'अयमात्मा ब्रह्म', the self is ब्रह्म, 'अहं ब्रह्मास्मि', I am ब्रह्म, 'प्रज्ञानं ब्रह्म', consciousness is ब्रह्म, 'सत्यं ज्ञानमनन्तं ब्रह्म', ब्रह्म is existence, knowledge and fullness – all these वाक्यस reveal ब्रह्म, they are not meant for मानसक्रिया । They are meant to give rise to ज्ञानम् by removing the अज्ञानम् with reference to the fact of आत्मा being ब्रह्म । This is called ब्रह्मात्मविषयज्ञानम्, the knowledge for which the object is ब्रह्मात्मा । That is यथाभूतम्, यथार्थम्, as the अर्थ so is the knowledge. Therefore it is अबाधितम्, cannot be negated. If you see rope as rope, it is अबाधितज्ञानम् । If you take it differently, it is going to be negated in the wake of knowledge. Therefore, with respect to ब्रह्मात्मविषयज्ञानम्, there is no मानसक्रिया and it is not चोदनातन्त्रम्, it is वस्तुतन्त्रम् and प्रमाणतन्त्रम् । In the sentences revealing oneness of आत्मा and ब्रह्म there is no उपासना ।

तद्विषये लिङादयः श्रूयमाणा अप्यनियोज्यविषयत्वात्कुण्ठीभवन्त्युपलादिषु प्रयुक्तक्षुरतैक्षण्यादिवत्, अहेयानुपादेयवस्तुविषयत्वात् ।

In the शास्त्र we have लिङादयः, the प्रत्ययस लिङ्, लोट् and तव्य, expressing something to be done. आत्मानं पश्येत्, may one see the आत्मा, is लिङ् । तदेव ब्रह्म त्वं विद्धि, understand that alone as ब्रह्म is लोट् । आत्मा वा अरे द्रष्टव्यः, आत्मा has to be seen by you, is तव्य । The प्रत्ययस लिङ्, लोट् and तव्य definitely indicate a

चोदना, command, asking you to see, to know, etc. Therefore भाष्यकार says, लिङादयः ब्रह्मात्मविषये श्रूयमाणाः, विधिः heard in the श्रुति with reference to the subject matter of ब्रह्मात्मा, कुण्ठीभवन्ति, they become blunt. They really do not initiate any प्रवृत्ति or निवृत्ति in you. Towards आत्मा what प्रवृत्ति have you got, and from आत्मा what निवृत्ति can you have? When प्रवृत्ति or निवृत्ति is not possible, where is the scope for लिङ्, लोट् and तव्य? The sentence 'यान्यनवद्यानि कर्माणि तानि सेवितव्यानि' (तै.उप.१-११-१) points out प्रवृत्ति, 'नो इतराणि', (तै.उप.१-११-१) इतराणि न सेवितव्यानि, points out निवृत्ति। There can be a चोदना, asking you to do something, or asking you not to do something. If आत्मा is ब्रह्म, ब्रह्म is सत्यं ज्ञानमनन्तम्, जगत्कारणम्, what kind of प्रवृत्ति or निवृत्ति can you have towards that ब्रह्म? All-pervasive ब्रह्म is all-pervasive आत्मा। You cannot also get away from ब्रह्म; wherever you go, there is ब्रह्म। The one who goes is ब्रह्म। The shadow was following a person when he was walking. He told the shadow, 'Do not follow me'. Again it followed when he walked. He could not avoid it. He turned back and went the way. It resolved into him. At least there, निवृत्ति is possible. Here even निवृत्ति also is not possible.

Also, the one who thinks, 'I am the enjoined person, अयं मम नियोगः, this command is directed towards me, this is the ritual I have to do', that person is called नियोज्यः। With reference to आत्मा being ब्रह्म, there is no नियोज्य। You are not told, 'You better be ब्रह्म from tomorrow onwards'.

Therefore भाष्यकार says, तद्विषये, ब्रह्मात्मविषये, लिङादयः श्रूयमाणाः अपि, even though the प्रत्ययस लिङ्, लोट् and तव्य are heard in the श्रुति, कुण्ठीभवन्ति, they become blunt here उपलादिषु प्रयुक्तक्षुरतैक्ष्ण्यादिवत्, like the sharp edge of a razor employed to cut a rock, अहेयानुपादेयवस्तुविषयत्वात्, there being absence of प्रवृत्ति and निवृत्ति। The subject matter being what it is, अनियोज्यविषयत्वात्, there is absence of नियोज्य, there is nobody to address.

Then what is the purpose of these लिङादयः इति there is a question.

किमर्थानि तर्हि 'आत्मा वाऽरे द्रष्टव्यः श्रोतव्यः' (बृ.उप.२-४-५) इत्यादीनि विधिच्छायानि वचनानि? स्वाभाविकप्रवृत्तिविषयविमुखीकरणार्थानीति ब्रूमः।

Then किमर्थानि, what for are the विधिच्छायानि वचनानि, the words which have the semblance of विधि like 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः...' इत्यादीनि? याज्ञवल्क्य teaches मैत्रेयी, 'अरे मैत्रेयि! आत्मा is to be seen by you for मोक्ष'। These विधिच्छायानि वचनानि किमर्थानि? भाष्यकार answers, स्वाभाविकप्रवृत्तिविषयविमुखीकरणार्थानि, they are meant to make the person turn away from स्वाभाविकप्रवृत्तिविषय, from the external विषय towards which there is स्वाभाविकप्रवृत्ति, natural pursuit.

Eyes are given to see forms and colours outside, ears are given to pick-up sounds from outside. All the five senses are turned outwards, and therefore one looks outside

for solutions. These are good enough to keep the body going, but not good enough for solving the basic problem centred on the self. 'पराञ्चि खानि व्यतृणत्स्वयंभूः तस्मात्पराङ् पश्यति नान्तरात्मन्' (क.उप.२-१-१). The notion that I am insignificant, I am small, is the basic problem and to solve that problem, you require to address it differently. He explains this.

यो हि बहिर्मुखः प्रवर्तते पुरुषः 'इष्टं मे भूयादनिष्टं मा भूत्' इति, न च तत्रात्यन्तिकं पुरुषार्थं लभते, तमात्यन्तिकपुरुषार्थवाञ्छिनं स्वाभाविक-कार्यकरणसंघातप्रवृत्तिगोचराद्विमुखीकृत्य प्रत्यगात्मस्रोतस्तया प्रवर्तयन्ति 'आत्मा वाऽरे द्रष्टव्यः' इत्यादीनि ।

बहिर्मुखः पुरुषः is a person who is turned outwards as opposed to अन्तर्मुखः, one who includes himself. Generally one does not include oneself, one always looks for what one can add to oneself from the world. You can add wealth, family and friends, name and fame, objects of pleasure, some पुण्य and so on to yourself – all these are outside. A person who looks for external objects to add to oneself or to get rid of it is बहिर्मुखः । Someone who can include himself or herself also in the pursuit is अन्तर्मुखः । Suppose one has धर्माधर्मसङ्कट, right-wrong conflict, and he does not want this conflict, it means that he is not only बहिर्मुखः but also अन्तर्मुखः, because he includes himself. For him not only external world is to be fixed up, but also internal world. When you are not able to get along with people, you always blame them. Then one day you think, 'Why are people

against me and why do I always find reasons outside? Why do all of them not want me? What do I do to put them off'? You then become अन्तर्मुखः। If you blame the world all the time without questioning yourself, then you are बहिर्मुखः। Once you begin to question yourself you are अन्तर्मुखः। If somebody has some problem with you, it is his problem, it is not your problem. But you always think it is your problem. You think, 'I am not okay'. It is a different kind of problem and you need to be a little more बहिर्मुखः।

With a little insight about oneself, and fixing up oneself to the extent one can, one becomes a धार्मिकः। That is not enough, why because still you have to deal with yourself, the self which is small and insignificant. That cannot be settled unless you discover you are पूर्णः। One has to understand प्रत्यगात्मा and therefore शास्त्र says, 'आत्मा वा अरे द्रष्टव्यः' इति। You take yourself for granted as small and insignificant. In शास्त्रदृष्टि it is not true. So, यो हि पुरुषः बहिर्मुखः प्रवर्तते, whoever is engaged in the pursuit of 'इष्टं मे भूयात्, may this desirable thing happen to me', 'अनिष्टं मा भूत्, may this undesirable thing not happen to me', he has to be turned towards शास्त्र। तत्र इष्टे or अनिष्टे वा आत्यन्तिकं पुरुषार्थं न लभते, इष्टप्रवृत्ति or अनिष्टनिवृत्ति is not going to deliver the goods, the ultimate पुरुषार्थ will not be gained. You always settle for something for want of something better. Settling for something for want of something better, you reach ninety-nine. One spends his entire lifetime like this.

‘आत्मा वा अरे द्रष्टव्यः’ इत्यादीनि, वाक्यs like ‘आत्मा वा अरे द्रष्टव्यः’, तं स्वाभाविकात्कार्यकरणसंघातप्रवृत्तिगोचराद्विमुखीकृत्य, making a person turn away from the pursuits which are natural and which are centred on the body-mind-sense complex, प्रत्यगात्मस्रोतस्तया श्रवणादिषु प्रवर्तयन्ति impels the आत्यन्तिकपुरुषार्थवाञ्छिनम्, the person who is interested in मोक्ष, to continuously do श्रवणम्, मननम् and निदिध्यासनम् of the प्रत्यगात्मा which is पूर्ण, free from smallness and insignificance, knowing which the ultimate पुरुषार्थ is gained. So ‘आत्मा वा अरे द्रष्टव्यः’ इत्यादीनि वाक्यानि, all such sentences are not asking you to do anything; they are meant to turn you away from your usual pursuits.

तस्यात्मान्वेषणाय प्रवृत्तस्याहेयमनुपादेयञ्चात्मतत्त्वमुपदिश्यते - ‘इदं सर्वं यदयमात्मा’ । (बृ.उप.२-४-६) ‘यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत् ... केन कं विजानीयात् ... विज्ञातारमरे केन विजानीयात् ।’ (बृ.उप.४-५-१५) ‘अयमात्मा ब्रह्म’ (बृ.उप.२-५-१९) इत्यादिभिः ।

आत्मान्वेषणाय प्रवृत्तस्य, to the जिज्ञासु who is pursuing आत्मज्ञानम्, अहेयमनुपादेयं च आत्मतत्त्वमुपदिश्यते, the truth of आत्मा which is अहेयानुपादेय, is उपदिश्यते, taught by the शास्त्र । We are used to going towards something where there is सुखम्, or move away from something where there is दुःखम् । You go towards something thinking that there is सुखम् then you run away from there because it is दुःखम् । The whole life is moving away from हेयम् and going towards उपादेयम् । आत्मा is अहेयमनुपादेयम्; it is yourself.

भाष्यकार quotes the श्रुति, 'इदं सर्वं यदयमात्मा', यदिदं सर्वम्, all that is here is अयमात्मा । Between इदं and अयमात्मा there is बाधायां सामानाधिकरण्यम्, there is oneness after negation of misconceptions. 'यत्र त्वस्य सर्वमात्मैवाभूत्', यत्र, यस्मिन्काले, when, अस्य जिज्ञासोः, for this जिज्ञासु, सर्वमात्मैवाभूत्, all that is here has become आत्मा एव, as true as what is said by the श्रुति, then तस्मिन्काले, तत्केन करणेन कं विषयं पश्येत्, what would he see and with what करणस्य would he see? All the कारकस्य have become आत्मा for him. Here the verb अभूत् should be properly understood, it is not that everything became आत्मा, he came to know that everything is आत्मा । भगवद्गीता very beautifully presents this vision in the sloka, 'ब्रह्मार्पणं ब्रह्महविः ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना' इति (४-२४) । विज्ञातारमरे केन विजानीयात्, how would anyone ever know the विज्ञातारम्, the knower? By the word अरे, याज्ञवल्क्य is addressing his wife, मैत्रेयी । Therefore, suffixes like लिङ्, etc do not have their real meaning; they are meant to turn your attention towards yourself.

यदप्यकर्तव्यप्रधानमात्मज्ञानं हानायोपादानाय वा न भवतीति तत्तथैवेत्यभ्युपगम्यते ।

आत्मज्ञानम् is अकर्तव्यप्रधानम्, it is a statement of fact like water is H₂O. Both प्रवृत्ति and निवृत्ति are not possible with reference to आत्मा and therefore आत्मज्ञानम् is अकर्तव्यप्रधानम्, it is something not to be done. The word यत् goes with तत् । The fact that आत्मज्ञानम् is अकर्तव्यप्रधानम्, not a विषय for विधिक्रिया, हानाय उपादानाय वा न भवति, is not available for प्रवृत्ति or निवृत्ति,

तथैवेत्यभ्युपगम्यते, is totally accepted by us as it is. If there is no कर्म, there is no कर्मफलम्, then what for do we study शास्त्र? There is ज्ञानफलम्, in the form of total fulfilment. भाष्यकार says –

अलङ्कारो ह्यस्माकं यद्ब्रह्मात्मावगतौ सत्यां सर्वकर्तव्यताहानिः
कृतकृत्यता चेति ।

That there is सर्वकर्तव्यताहानिः, destruction of all to-be-done कर्मs and कृतकृत्यता च, fulfilment of all that is to be done, ब्रह्मात्मावगतौ सत्याम्, when आत्मा being ब्रह्म is understood, अलङ्कारो हि अस्माकम् is indeed a blessing for us. शास्त्र says there is no more कर्तव्यम् । It is not that you decide that there is no more कर्तव्यम् towards society and so on and you become irresponsible. Absence of कर्तव्यता is not based on just a संकल्प, your conclusion on the basis of श्रुति's words. It is ज्ञानम् । There is a vast difference between संकल्प and ज्ञानम् । यद्यत्कृत्यं तत्कृतम्, whatever कृत्यम् is there, that is gone in one stroke because all कारकs are already neutralised by the vision, अहमिदं सर्वमिति ।

टीकाकार puts it nicely. अद्वितीयादृश्यात्मबोधे क्व विधिः, when there is the knowledge of आत्मा which is अद्वितीयः, which does not suffer a second thing, where is विधि, to-be-done कर्म for him? This तपस्वी, द्वैतवनोपजीवनः, who was living in the forest of duality, क्व स्थास्यति, where would he now find a place? When द्वैतवनम् itself is gone, it has become अद्वैतम्, where will this जीव stay?

तथा च श्रुतिः 'आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसज्ज्वरेत्' (बृ.उप.४-४-१२) इति, 'एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत' (भ.गी.१५-२०) इति च स्मृतिः ।

भाष्यकार quotes a बृहदारण्यकवाक्य । आत्मानं चेद्विजानीयात्, if one were to know आत्मा, अयमस्मीति, अपरोक्षेण as परमानन्दः परिपूर्णः परमात्मा अस्मीति, पूरुषः, पुरुषः, the person, as a result of this knowledge, किं फलमिच्छन्, desiring what other result, कस्य वा भोक्तुः प्रीतये, for whose enjoyment, शरीरमनुसज्ज्वरेत्, तप्येत, is going to go after the body and suffer its limitations? Afflictions belong to the शरीर, and he is not anymore subject to any शरीरताप । ज्ञानदौर्लभ्यार्थः चेच्छब्दः, because आत्मज्ञानम् is दुर्लभम्, it is not easily understood, there is the use of the word चेत् । There is no stumbling upon आत्मा, one has to choose to know आत्मा । Once you have chosen to know आत्मा, then you have to find the right teacher who teaches the शास्त्र in keeping with the tradition. It is another rarity. एतद्गुह्यतमं तत्त्वम्, this truth is secret, there cannot be a greater secret than this. Therefore it is said, आत्मानं चेद्विजानीयात्, if one were to know आत्मा, इति ।

He then quotes भगवद्गीता, a स्मृति, 'एतद् बुद्ध्वा बुद्धिमान्स्यात्' (१५-२०), knowing पुरुषोत्तम, who is सर्वात्मा, he is a बुद्धिमान् because he has made use of his बुद्धि and gained knowledge. He is कृतकृत्यः, one who has done everything that is to be done.

तस्मान्न प्रतिपत्तिविधिविषयतया ब्रह्मणः समर्पणम् ।

We saw before that according to वृत्तिकारमत, even though वेदान्तशास्त्रम् is a separate प्रकरणम्, it is dealing with मानसं कर्म, शास्त्र being committed to क्रिया इति । That was negated already and भाष्यकार concludes that discussion now. तस्मात्, by वेदान्तशास्त्रम्, न प्रतिपत्तिविधिविषयतया ब्रह्मणः समर्पणम्, the knowledge of ब्रह्म is not meant for प्रतिपत्तिविधि, a command asking you to do meditation. It does not say that you have to meditate upon संसार्यात्मा as सत्यं ज्ञानमनन्तं ब्रह्म । You cannot think you are ब्रह्म when you are not, just as one cannot think, 'I am a king' when one is not.

यदपि केचिदाहुः - 'प्रवृत्तिनिवृत्तिविधितच्छेषव्यतिरेकेण केवलवस्तुवादी वेदभागो नास्ति' इति तन्न । औपनिषदस्य पुरुषस्यानन्यशेषत्वात् ।

यदपि केचिदाहुः, even though some people say इति, भाष्यकार picks up the प्राभाकरमत which is, प्रवृत्तिनिवृत्तिविधितच्छेषव्यतिरेकेण, other than sentences that talk about प्रवृत्तिविधि or निवृत्तिविधि, or विधिशेष, केवलवस्तुवादी वेदभागो नास्ति, that part of the वेद talking about the वस्तु alone, in other words वेदान्त is not there, इति तन्न, is not true. By simply using a तद्धित word, औपनिषद, he gives the हेतु also; that is the beauty of संस्कृतभाषा । औपनिषदस्य पुरुषस्य अनन्यशेषत्वात्, the पुरुष that is revealed by the उपनिषत् is not connected to any विधि । औपनिषदः पुरुषः, means उपनिषदेकवेद्यः, उपनिषत्स्वेव प्रतिपादितः, the पुरुष that is revealed only in the उपनिषत् । He explains पुरुषस्यानन्यशेषत्वम् ।

योऽसावुपनिषत्स्वेवाधिगतः पुरुषोऽसंसारी ब्रह्म उत्पाद्यादिचतुर्विध-
द्रव्यविलक्षणः स्वप्रकरणस्थोऽनन्यशेषः नासौ नास्ति नाधिगम्यत इति वा
शक्यं वदितुम् 'स एष नेति नेत्यात्मा' (बृ.उप.३-९-२६) इत्यात्मशब्दात्,
आत्मनश्च प्रत्याख्यातुमशक्यत्वात्, य एव निराकर्ता तस्यैवात्मत्वात् ।

योऽसौ पुरुषः, this पुरुषः who is पूर्णः, पुरौ उषति वसति, one
who dwells in this body which is like a city, that पुरस्वामी,
उपनिषत्स्वेवाधिगतः, is known only in the उपनिषत्s. भाष्यकार uses
the सप्तमी, in the sense that only in the उपनिषत् you can see
this पुरुषः, you cannot see anywhere else. You cannot see
the पुरुष inside your heart; the one who is looking is पुरुष ।
Outside are objects of you, you cannot look for yourself
outside. Only through the words of the उपनिषत् you can
know. You have to know that पुरुष as असंसारी । You do not
require उपनिषत् to understand that you are संसारी । Therefore
असंसारी, ब्रह्म, उत्पाद्यादिचतुर्विधद्रव्यविलक्षणः, this ब्रह्मात्मा is distinct
from the fourfold द्रव्य, substances - उत्पाद्यः, विकार्यः, आप्यः,
संस्कार्यः; it is not to be created, not to be modified, not to
be reached, not to be cleansed. It is स्वप्रकरणस्थः, it has its
own प्रकरण established by षड्विंशत्s as we have already seen.
यथोक्तब्रह्मात्मा is अनन्यशेषः, definitely not अन्यशेष, not connected
to any विधिवाक्य ।

स एषः, this आत्मा is talked about as नेदम्, नेदम्; anything
you objectify as 'this' is not आत्मा । इदन्तया यद्यत् गृह्यते तन्निषिध्यते,
is negated. Like 'इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते' (भ.गी.१३-१)
this body that is taken as 'this' is क्षेत्रम्, it is not क्षेत्रज्ञः आत्मा ।

Not only शरीरम् is इदन्तया गृह्यते but प्राणः, मनः, बुद्धिः are also taken as 'this'. अहङ्कार also has a changing aspect, that is also इदन्तया गृह्यते। य एषः नेति नेत्यात्मा इति आत्मशब्दात्, what is left out after negating everything is नित्यापरोक्षात्मा, the content of अहङ्कार। Therefore, असौ उपनिषत्स्वेवाधिगतः पुरुषः, who is आत्मा, नास्तीति वदितुं न शक्यम्, you cannot say there is no such आत्मा। असौ नाधिगम्यते इति वा वदितुं शक्यम्, you cannot also say that it is not a matter for understanding, आत्मनश्च प्रत्याख्यातुमशक्यत्वात्, it is not possible to negate आत्मा, it is not possible for you to say 'I do not exist'. य एव निराकर्ता तस्यैव आत्मत्वात्, the one who negates, the one who says 'I do not exist' is आत्मा। So आत्मानं निराकर्तुं न शक्नोति, no one has the capacity to negate oneself, saying 'I do not exist.'

नन्वात्माहंप्रत्ययविषयत्वादुपनिषत्स्वेव विज्ञायत इत्यनुपपन्नम्।

The औपनिषदत्वम् of आत्मा is objected here. How can you say आत्मा उपनिषत्स्वेवाधिगतः इति, that I have to look into the उपनिषत् like looking into a mirror, to see myself? अहमात्मा is अस्मत्प्रत्ययविषय, being one that is the object of the meaning of अस्मत्प्रत्यय, I-sense. Therefore उपनिषत्स्वेव विज्ञायते इत्यनुपपन्नम्, it is improper to think that it is known through उपनिषत्s alone.

न। तत्साक्षित्वेन प्रत्युक्तत्वात्।

Whatever you mean by अस्मत्प्रत्यय, is not the आत्मा। अस्मत्प्रत्ययः is अहङ्कार that undergoes change as सुखी, दुःखी, रागी, द्वेषी, etc.

whereas आत्मा is the साक्षी of अस्मत्प्रत्ययः, the one who witnesses all these changes.

न ह्यहंप्रत्ययविषयकर्तृव्यतिरेकेण तत्साक्षी सर्वभूतस्थः सम एकः कूटस्थनित्यः पुरुषो विधिकाण्डे तर्कसमये वा केनचिदधिगतः सर्वस्यात्मा ।

अस्मत्प्रत्ययविषयः, अहङ्कारः, is प्रसिद्धः well-known. But is it known as समः, equal in all beings? All we know is that each one is different from everyone else. That the आत्मा is समः is not known; that it is कूटस्थनित्यः, एकः is not known. Therefore उपनिषत्सु alone आत्मा अधिगतः इति भाष्यकार concludes here.

When you say, 'I am the seer', 'I am the thinker', 'I am the doer', 'I am guilty of omissions and commissions', 'I should not have done this, but I have done this' इति, 'I' is अहंप्रत्ययविषयकर्तृ, in other words, अहङ्कार । अहंप्रत्ययविषयकर्तृव्यतिरेकेण, other than this अहङ्कार, तत्साक्षी, who is the witness of this changing कर्ता, who is सर्वभूतस्थः, यः सर्वभूतेषु तिष्ठति, who is एकः, one, समः, obtaining as the same चैतन्यम् in all beings, कूटस्थनित्यः, eternal, not bound by time, पुरुषः, this आत्मा, विधिकाण्डे, in कर्मकाण्ड, तर्कसमये वा, in the न्यायशास्त्र, नाधिगतः, is not understood केनचित् by anyone. Therefore you cannot even say that it does not exist; to say that it does not exist, you have to know it. What I know is that I am कर्ता and शास्त्र says that I am अकर्ता; what I know is that आत्माs are अनेके and शास्त्र says that आत्मा is एकः, अद्वितीयः, not subject to देशकाल, etc.

You do not even have a status to reject आत्मा । For rejecting you have to see. If you see you will not reject, because it is there for you to see. So it is not even possible to reject आत्मा at all.

अतः स न केनचित्प्रत्याख्यातुं शक्यो विधिशेषत्वं वा नेतुम् ।

Therefore स आत्मा केनचित् न प्रत्याख्यातुं शक्यः, it is not possible for anyone to negate अहंप्रत्ययसाक्षी आत्मा; विधिशेषत्वं वा नेतुम्, or point out any connection to any type of विधिवाक्य ।

आत्मत्वादेव च सर्वेषां न हेयो नाप्युपादेयः ।

ब्रह्म is आत्मा and आत्मा, being oneself, you cannot go towards आत्मा nor you can get away from आत्मा and therefore भाष्यकार says, सर्वेषामात्मत्वादेव च न हेयः नापि उपादेयः । The हेतु is सिद्धत्वात्, as आत्मा is already existing. You cannot say 'I have to get आत्मा,' you can only say, 'I am getting rid of आत्माज्ञानम्, I want to gain आत्मज्ञानम्' । That is why, वेदव्यास said, ब्रह्मजिज्ञासा कर्तव्या, one has to choose to know ब्रह्म । In fact आत्मा is साक्षी, the only सिद्धवस्तु, and therefore, it becomes सर्वशेषी, the whole जगत् is शेष and so आत्मा can never become विधिशेष, become connected to any कर्म, etc.

सर्वं हि विनश्यद्विकारजातं पुरुषान्तं विनश्यति । पुरुषो हि विनाशहेत्वभावादविनाशी । विक्रियाहेत्वभावाच्च कूटस्थनित्यः । अत एव नित्यशुद्धबुद्धमुक्तस्वभावः ।

सर्वं हि विनश्यद्विकारजातम्, विकारसमूहम्, the entire host of objects which are subject to destruction, विनश्यति, perishes, पुरुषान्तम् upto and excluding the पुरुष। Anything subject to time is constantly changing, constantly dying. The beauty of this ईश्वरसृष्टजगत् is that even though things are changing there is प्रत्यभिज्ञा, recollection; you are able to recognise देवदत्त, even after twenty years. कालः सर्वं विनाशयति, including all the galaxies, but the पुरुष is left out, he does not die; विनाशहेत्वभावात्, the cause for destruction of the पुरुष not being there. Any engine of destruction has to objectify the object to be destroyed. There is nothing that can objectify आत्मा, the पुरुष which is therefore अविनाशी।

When it is said that आत्मा is नित्यः, one may think that it is always there but changing all the time. आत्मा is कूटस्थनित्यः, it is नित्य without undergoing any change, विक्रियाहेत्वभावात्, there being no cause for bringing about a change in आत्मा which is निरवयवः। अतः एव, because of this reason, it is नित्यशुद्धबुद्धमुक्तस्वभावः, नित्यशुद्धः, नित्यश्चासौ शुद्धश्च, आत्मा's स्वभाव is ever pure, it is free from पुण्यपाप; it is नित्यबुद्धस्वभावः, it is ever obtaining consciousness, free from ignorance; and it is नित्यमुक्तस्वभावः it is ever free from bondage, संसार। One does not gain मोक्ष, but one is only removing ignorance of the fact that one is नित्यमुक्तः।

तस्मात् 'पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः' (क.उप.१-३-११)
'तं त्वौपनिषदं पुरुषं पृच्छामि' (बृ.उप.३-९-१६) इति चौपनिषदत्वविशेषणं

पुरुषस्योपनिषत्सु प्राधान्येन प्रकाश्यमानत्वं उपपद्यते । अतो भूतवस्तुपरो वेदभागो नास्तीति वचनं साहसमात्रम् ।

The श्रुति says, पुरुषान्न परं किञ्चित्, the पुरुष is परः and it is you; there is nothing beyond the पुरुष; सा काष्ठा सा परा गतिः, that is the अवधि, the limit, the end, there is nothing more. तं त्वौपनिषदं पुरुषं पृच्छामि इति another श्रुति uses the adjective औपनिषद for पुरुष, to reveal that the पुरुष is known only through the words of the उपनिषत् । औपनिषदत्वविशेषणं पुरुषस्य, the adjective औपनिषद for पुरुष, उपनिषत्सु प्राधान्येन प्रकाश्यमानत्वे उपपद्यते, is tenable only if the पुरुष is the primary topic of revelation in the उपनिषत्s.

अतः भूतवस्तुपरः वेदभागः नास्तीति वचनं साहसमात्रम्, the contention that there is no portion of the वेद dealing with भूतवस्तु, is only साहसमात्रम्, born of adamant attitude, there is no rhyme or reason. What about the पूर्वमीमांसकशास्त्रकारs, who are all considered to be great पण्डितs?

यदपि शास्त्रतात्पर्यविदामनुक्रमणम् – ‘दृष्टो हि तस्यार्थः कर्मावबोधनम्’ (शा.भा.१-१-१) इत्येवमादि, तद्धर्मजिज्ञासाविषयत्वाद्विधिप्रतिषेध-शास्त्राभिप्रायं द्रष्टव्यम् ।

Anything that is presented in a certain order is अनुक्रमण । In a book, the table of contents which presents the chapters, topics in a sequence is called अनुक्रमण । In his भाष्य on the पूर्वमीमांसासूत्र १-१-१, शबर says, ‘दृष्टो हि तस्यार्थः कर्मावबोधनम्’,

तस्य वेदस्य कर्मावबोधने एव अर्थः दृष्टः, the meaning, purpose of the वेद is to reveal the कर्म to be done इति । Here only कर्म is pointed out because the topic is धर्मजिज्ञासा । In fact तस्य वेदस्य अर्थः should be फलवदनधिगतार्थबोधकत्वम्, what is not available for other means of knowledge, and at the same time what is useful for somebody. Still, शबर says that the meaning of वेद is कर्मावबोधनम् because here the topic under discussion is धर्म, to-be-done कर्म ।

भाष्यकार does not criticise the पूर्वमीमांसकs. He says, यदपि शास्त्रतात्पर्यविदामनुक्रमणम्, even though there is systematic presentation of कर्म by those who know what is the vision of the शास्त्र, तद् धर्मजिज्ञासाविषयत्वात्, that being the topic of धर्मजिज्ञासा, विधिप्रतिषेधशास्त्राभिप्रायं द्रष्टव्यम्, naturally the intent of the शास्त्र is seen as विधिप्रतिषेधपरम्, being committed to talking about dos and don'ts. वेदस्यार्थः कर्मावबोधनमिति he is talking about कर्मकाण्ड only.

अपि च 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम्' (जै.सू.१ २-१) इत्येतदेकान्तेनाभ्युपगच्छतां भूतोपदेशानर्थक्यप्रसङ्गः । प्रवृत्तिनिवृत्ति-विधितच्छेषव्यतिरेकेण भूतं चेद्वस्तूपदिशति भव्यार्थत्वेन, कूटस्थनित्यं भूतं नोपदिशतीति को हेतुः ।

आम्नायस्य वेदस्य क्रियार्थत्वात्, क्रियापरत्वात्, the entire वेद being committed to क्रिया, अतदर्शानाम्, अक्रियार्थानाम्, आनर्थक्यम्, that which is not connected to any क्रिया has no meaning at all. This is जैमिनि's पूर्वमीमांसासूत्रम् । Having said that, जैमिनि talks

about sentences like 'सोऽरोदीत्', 'वायुर्वै क्षेपिष्ठा देवता', etc which deal with भूतार्थविषय, certain things that happened and certain facts which are अर्थवादवाक्यs connected to विधि । In the वाक्यs like 'दध्ना जुहोति', 'सोमेन यजेत', etc certain objects like yogurt and soma juice which are existent objects are talked about. भूतवस्तु is not a क्रिया, neither are दधि and सोम । So if you say that the entire वेद is totally committed to only कर्म and everything else has no meaning, then भूतोपदेशानर्थक्यप्रसङ्गः, sentences that talk about भूतवस्तु would not have any meaning. You cannot say that भूतवस्तु is not talked about. When you hear the word दधि, you do not think about any विधि, command; you just understand what दधि is and make use of it as told. दध्ना जुहोति, दधि is to be used in this ritual, that is अपूर्व, that is something revealed by शास्त्र । In the same way you understand any भूतवस्तु mentioned in the शास्त्र ।

If भूतवस्तुदधि, etc that are talked about in the शास्त्र are accepted by you, what is the हेतु for you to say, भूतं कूटस्थवस्तु is not talked about? The former is useful for ritual, while the latter has मोक्ष as the result. To be the topic of the वेद, two things must be there, अनधिगतत्वम् and फलवत्वम् । Both are there for the भूतवस्तु कूटस्थात्मा, and it will enter the वेद as a विषय on a red carpet. There is no let or hindrance.

Therefore, if you emphatically conclude that आम्नायस्य क्रियार्थत्वम् alone is there, and do not accept अतदर्थs, अक्रियार्थs, like भूतवस्तु, then दध्यादिशब्दानां भूतोपदेशानां भूतवस्तुपराणामानर्थक्यप्रसङ्गः

अर्थशून्यत्वं स्यात्, they will have no relevance since they do not have the प्रत्ययस लिङ्, लोट् and तव्य । Therefore, भूतं वस्तु उपदिशति चेत्, if वेद talks about भूतवस्तु, प्रवृत्तिनिवृत्तिविधितच्छेषव्यतिरेकेण, which are other than the subject matter of विधि that leads to प्रवृत्ति or निवृत्ति or as विधिशेष, भव्यार्थत्वेन, क्रियार्थत्वेन, for a certain future फलम्, then, कूटस्थनित्यं भूतं नोपदिशति इति को हेतुः, what is the reason that भूतवस्तु like कूटस्थनित्यब्रह्मात्मवस्तु न उपदिशति इति, that वेद does not talk about भूतवस्तु?

न हि भूतमुपदिश्यमानं क्रिया भवति ।

The subject matter of पूर्वमीमांसा is determined by जैमिनि in the first सूत्र, 'अथातो धर्मजिज्ञासा, thereafter therefore enquiry into धर्म and अधर्म has to be done'. The second सूत्र defines धर्म as चोदनालक्षणः, धर्म is in the form of what is enjoined by the शास्त्र, विधिप्रतिषेधरूपक्रिया । उपदिश्यमानं भूतं क्रिया न भवति, any existent thing mentioned by the शास्त्र does not come under an action, दधिसोमादि, like दधि, सोम, etc which are not क्रिया । If आम्लायस्य क्रियार्थत्वम् is literally taken, there will be difficulty in accounting for दधि, etc that are भूतवस्तु and mentioned by the शास्त्र, as they are not क्रिया ।

अक्रियात्वेऽपि भूतस्य क्रियासाधनत्वात्क्रियार्थ एव भूतोपदेश इति चेत् ।

पूर्वमीमांसक suggests a solution and says, no doubt दधि, etc are not क्रिया, and they are प्रसिद्धविषय, well known objects but still they are connected to विधि, connected to क्रिया,

as क्रियासाधनम्, a means for performing a ritual. They are कर्मकारकs used in the rituals as offering. Therefore क्रियार्थ एव भूतोपदेशः, भूतस्य सिद्धस्य उपदेशः is only for the purpose of क्रिया alone.

नैष दोषः । क्रियार्थत्वेऽपि क्रियानिर्वर्तनशक्तिमद्वस्तूपदिष्टमेव । क्रियार्थत्वं तु प्रयोजनं तस्य । न चैतावता वस्त्वनुपदिष्टं भवति ।

भाष्यकार says it is not a problem; भूतवस्तु is talked about in the वेद, one cannot say that it is not talked about. How it is going to be made use of, how it becomes फलवत्, is a different thing. क्रियार्थत्वेऽपि क्रियानिर्वर्तनशक्तिमद्वस्तु उपदिष्टमेव, भूतवस्तु is taught in the वेद that has the शक्ति, the capacity of निर्वर्तनम्, accomplishing the क्रिया । दधि उपदिष्टमेव, सोमः उपदिष्टः एव, भूतवस्तु उपदिष्टमेव वेदेन । क्रियार्थत्वं तु प्रयोजनं तस्य, the भूतवस्तु that is talked about by the वेद is meant to serve some प्रयोजनम्, it is connected to क्रिया । All the सिद्धवस्तुs talked about in the वेद are used in the rituals. न च एतावता, सिद्धवस्तु अनुपदिष्टं भवति, सिद्धवस्तु does not become a topic not talked about in the वेद । शास्त्र does talk about not only सिद्धवस्तु but also प्रसिद्धवस्तु, that which is available for other प्रमाणs. Now the पूर्वमीमांसक asks a question.

यदि नामोपदिष्टं किं तव तेन स्यादिति ।

Alright यदि नाम उपदिष्टम्, let सिद्धवस्तु be talked about by the शास्त्र । दधि, सोम, and a lot of other things, have been

mentioned in the शास्त्र. But किं तव तेन स्यात्, what does it matter to you? What do you accomplish by saying सिद्धवस्तु is talked about in the वेद? इति चेत्, if that is your question, उच्यते, I will tell you.

उच्यते - अनवगतात्मवस्तूपदेशश्च तथैव भवितुमर्हति । तदवगत्या मिथ्याज्ञानस्य संसारहेतोर्निवृत्तिः प्रयोजनं क्रियत इत्यविशिष्टमर्थवत्त्वं क्रियासाधनवस्तूपदेशेन ।

भाष्यकार says, if you accept that सिद्धवस्तु is उपदिष्टमेव, that is enough for us to prove our point. यथा दधिसोमादि, so too आत्मा also is उपदिष्टः । शास्त्र is not talking about अस्मत्प्रत्ययविषय, the प्रमाता because it is already प्रसिद्धः । शास्त्र is talking about अप्रसिद्धात्मा, that is अनवगतात्मा, not available for other means of knowledge. The प्रमाता does not know 'I am something more than what I am behind body-mind-senses.' You have a biography of your own, but you do not know that you are biography-free, or if you want to have biography, all biographies belong to you including that of a dinosaur. That आत्मा is अनवगत, even though it is भूतवस्तु । यथा दधिसोमादि, तथैव आत्मोपदेशः भवितुमर्हति, in the same way आत्मा also is शास्त्रेणोपदिष्टः ।

If you argue that दधि, etc have प्रयोजनम् by being connected to a ritual, आत्मोपदेश is also प्रयोजनवत् । What do you get out of knowing a नित्यसिद्धात्मा ? He says, तदवगत्या, with the knowledge of that अनवगतात्मा, संसारहेतोः मिथ्याज्ञानस्य निवृत्तिः,

the निवृत्ति of मिथ्याज्ञानम्, which is the cause for संसार, takes place. अज्ञानम् is the cause for संसार through मिथ्याज्ञानम्, and freedom from संसार is the प्रयोजनम्। There is no विशेष between दधिसोमादि and आत्मा, in their being भूतवस्तु, both have अर्थवत्त्वम् and फलवत्त्वम्। With respect to दधिसोमादि, the result is insignificant, whereas in case of आत्मज्ञानम्, the result is infinite. अनधिगतत्वम् and फलवत्त्वम् are essential for a topic to be the subject matter of वेद। That is satisfied in the case of आत्मोपदेश, and therefore, this is वेदार्थः एव इति it is established here.

भाष्यकार gives another argument here in his commentary which is very well-known in the सम्प्रदाय as नञ्-भाष्य। It is very often quoted in arguments. There are prohibitory sentences in the वेद, 'ब्राह्मणो न हन्तव्यः, a ब्राह्मण, a person of सात्त्विक disposition, should not be killed'; 'सुरां न पिबेत्, may one not take to alcohol'; 'कलञ्जं न भक्षयेत्, may one not eat meat' etc. These prohibitory sentences are two-fold, one is प्रसज्यप्रतिषेधः, and the other is पर्युदासप्रतिषेधः। प्रसज्यप्रतिषेधः goes along with the verb like न हन्तव्यः, न पिबेत्, and so on and the emphasis is on prohibition. In पर्युदासप्रतिषेधः, नञ् goes along with उत्तरपद, the latter member of the compound like अधर्म, अहिंसा, etc.

भाष्यकार argues that in the prohibitory sentences of the type of प्रसज्यप्रतिषेध, what is prohibited is already a सिद्धवस्तु। हन्-धात्वर्थ, the primary sense of the root हन् is प्राणवियोगानुकूलक्रिया, an action that causes separation of प्राण from the body. Until हननक्रिया is done, the action of

non-killing is already there for a person. A स्वाभाविकहननप्रवृत्ति is possible because of one's own रागद्वेषः. If there is a situation to cause हनन, if the other person is a ब्राह्मणः, he should not be killed. It does not mean if he is other than ब्राह्मणः he can be killed. The idea here is न हन्तव्यः is the main thing. Until हननक्रिया is undertaken, हननक्रियायाः अभावः is already सिद्धः। Every prohibitory action, either प्रसज्य or पर्युदास, until it is done, it is already accomplished. It is a सिद्धविषय।

Therefore भाष्यकार argues that it is not proper to say that वेद does not talk about सिद्धविषय; all the prohibitory sentences talk about only सिद्धविषय, and not साध्यविषय। When the शास्त्र says, 'ब्राह्मणो न हन्तव्यः' it is not talking about निवृत्ति withdrawal from an action you are already doing. Every non-performance of prohibitory action is already सिद्ध, because you are not doing it. But one may get a tendency towards doing it due to रागद्वेष or anger and therefore शास्त्र says, अनिष्टसाधनत्वात्, because it is not इष्टसाधनम् but it leads to दुःख, may one not do it. If one feels like doing it, one has to withdraw from that particular thought by being उदासीनः and not supporting that रागद्वेष based thought. Then that thought will die away निरिन्धन इवानलः, like even the fire which is not fed with fuel, resolves. अहननम्, अनृतवर्जनम्, etc are already accomplished facts, and they are not क्रियासाधनः like दधि। The prohibitory sentences only help you to protect an obtaining condition so that you can avoid दुःख। There is no action involved here. They try to explain ब्राह्मणो न हन्तव्यः

as ब्राह्मणो न हन्तव्यः इति संकल्पं कुर्यात् and call the संकल्प as an action which it is not.

अपि च 'ब्राह्मणो न हन्तव्यः' इति चैवमाद्या निवृत्तिरुपदिश्यते न च सा क्रिया । नापि क्रियासाधनम् ।

अपि च 'ब्राह्मणो न हन्तव्यः', a ब्राह्मण should not be killed', इत्यादिनिषेधवाक्यस do not imply any क्रिया or any साधनम् connected to क्रिया । They do not talk about any action to be done, nor is there any connection to any kind of कर्म, ritual.

टीकाकार says that in अहननम्, हननाभावः नञर्थः, the meaning of नञ् is absence, avoidance. Killing of ब्राह्मण is प्रकृत्यर्थः । इष्टसाधनत्वम् is indicated by तव्य-प्रत्यय । If one does not kill a ब्राह्मण he gains what is इष्ट, इष्ट here is नरकदुःखाभावः after death and कारागृहवर्जनम्, avoiding prison, during life. You cannot get away with हननम् because the law of कर्म will get you. हननाभावः is तत्परिपालकः, इष्टसाधनपरिपालकः, now there is no दुःख and this obtaining condition has to be protected and the protection is made possible because of the prohibitory sentence of the वेद, 'ब्राह्मणो न हन्तव्यः' ।

अक्रियार्थानामुपदेशोऽनर्थकश्चेत्, 'ब्राह्मणो न हन्तव्यः' इत्यादि-निवृत्त्युपदेशानामानर्थक्यं प्राप्तम् । तच्चानिष्टम् । न च स्वभाव-प्राप्तहन्त्यर्थानुरागेण नञः शक्यमप्राप्तक्रियार्थत्वं कल्पयितुं हननक्रियानिवृत्त्यौदासीन्यव्यतिरेकेण ।

अक्रियार्थानामुपदेशः अनर्थकः चेत्, if आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम् is literally true, all निवृत्त्युपदेशवाक्यs, the statements prohibiting कर्मs in the वेद like 'ब्राह्मणो न हन्तव्यः', 'सुरां न पिबेत्', in which there is neither क्रिया nor क्रियासाधनत्वम्, would become meaningless. तच्चानर्थक्यमनिष्टम्, वेदवाक्यs becoming meaningless is not desirable or acceptable to any आस्तिकदर्शनकारs.

For निषेधवाक्यs like ब्राह्मणहननं न कुर्यात्, कल्पयितुं न शक्यम्, it is not possible to imagine अप्राप्तक्रियार्थत्वम्, a क्रियार्थत्वम् which it does not have, हननक्रियानिवृत्त्यौदासीन्यव्यतिरेकेण except creating an indifference in the form ensuring the existing condition of निवृत्ति from हननक्रिया। This is necessary because there is स्वभावप्राप्तहन्त्यर्थानुराग, a tendency to do हिंसा based on the स्वभाव of रागद्वेष। The negative particle नञ् desists a person's deviation from the obtaining condition of indifference to हननक्रिया। Other than this, there is no अप्राप्तक्रियार्थ here that can be imagined.

पूर्वमीमांसक is committed to कृ-धातु and wants to see a क्रिया in the sentence 'हननं न कुर्यात्' which is not there.

नञश्चैष स्वभावो यत्स्वसम्बन्धिनोऽभावं बोधयतीति।

अभाव is main meaning for नञ् and you cannot create out of it an action, a mental कर्म। नञश्च एषः स्वभावः, this is the nature of नञ्, the negative particle; यत्स्वसम्बन्धिनः अभावं बोधयति, it reveals the absence of the meaning of the प्रकृति to which it is connected.

There are six meanings for नञ्^९ and in all of them अभाव is common. In the word असुरः, नञ् is in विरोधार्थ, न सुरः, one who is opposed to सुर। सुर's गुण is not there in असुर। असुर is endowed with cruelty whereas सुर is endowed with sympathy. अविद्या is that which is opposed to विद्या। In the word अगौः, it is अन्यार्थे नञ्, it is not a cow, it is something other than a cow which is प्रकृत्यर्थ। It can be an antelope. It looks like a cow, but it is not a cow. In the sentence भूतले घटो नास्ति, there is no pot on the floor, नञ् reveals absence of the pot; it is अभावार्थे नञ्। When you say, अनुदरा, one who has a small stomach, it is अल्पार्थे नञ्, it reveals something that is less or inadequate. In 'अयतिः श्रद्धयोपेतः योगाच्छलितमानसः' (भगवद्गीता ६-३७), अयतिः is अल्पार्थे नञ्; the one who does not make adequate effort is called अयतिः। When one is called अब्राह्मणः, he is ब्राह्मण, but does not behave like ब्राह्मण। Here नञ् is in the sense of अप्राशस्त्य। नञ् is also used सादृश्यार्थे, in the sense of revealing something similar like in अनिक्षुः; which means it is not sugarcane, it is a reed, but looks like sugarcane. Thus we have six meanings for नञ् and in all of them there is प्रकृत्यभावः।

अभावबुद्धिश्चौदासीन्यकारणम्। सा च दग्धेन्धनाग्निवत्स्वयमेवोपशाम्यति।

When one hears the sentence 'न हन्तव्यः' there arises अभावबुद्धिः which is औदासीन्ये कारणम्, it is the cause for not having any

^९ तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता। अप्राशस्त्यं विरोधश्च नञ् अर्थाः षट् प्रकीर्तिताः॥
Six meanings for the negative particle 'not' are talked about. They are similarity, absence, difference, lack, undeserving and opposite.

truck with the idea of hurting another person, because it leads to अनिष्टसाधनम्, and one does not want any दुःख । सा च दग्धेन्धनाग्निवत्, that अभावबुद्धि is like fire which has consumed all fuel and स्वयमेवोपशाम्यति, resolves by itself. The स्वभावप्रवृत्ति that may be there to hurt when one has to fulfil one's likes and dislikes, स्वयमेवोपशाम्यति because the thought is not pursued. The knowledge that it is not इष्टसाधनम् is the हेतु for not having anything to do with the idea of hurting and therefore the idea उपशाम्यति ।

तस्मात्प्रसक्तक्रियानिवृत्त्यौदासीन्यमेव 'ब्राह्मणो न हन्तव्यः' इत्यादिषु प्रतिषेधार्थं मन्यामहे, अन्यत्र प्रजापतिव्रतादिभ्यः ।

प्रजापतिव्रतम् is वटोः व्रतम्, the commitment of a वटु, a student who does वेदाध्ययनम् in a गुरुकुल । The व्रतम् is 'नेक्षेतोद्यन्तमादित्यम् (म.स्मृ.४-३७), may one not see a rising sun.' Every day there is a rising sun and he has to avoid seeing it. उपक्रमसामर्थ्यात्, because he has begun the व्रतम् he has to maintain it in the form of संकल्प । The नञ् here is converted into a व्रतम्, a vow. अन्यत्र प्रजापतिव्रतादिभ्यः, except in प्रजापतिव्रत, etc. where one is supposed to entertain the संकल्प, in all other places नञ् has got the meaning of अभाव only. भाष्यकार says, तस्मान्मन्यामहे, therefore we consider, प्रसक्तक्रियानिवृत्त्यौदासीन्यमेव, indifference with reference to a possible action is the meaning of प्रतिषेधवाक्य । Whenever भाष्यकार uses the word मन्यामहे, there is dignity.

तस्मात्पुरुषार्थानुपयोग्युपाख्यानादिभूतार्थवादविषयमानर्थक्याभिधानं द्रष्टव्यम् ।

Therefore, the word आनर्थक्यम् in the सूत्र 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम्' ought to be understood only with reference to those sentences which are पुरुषार्थानुपयोग्युपाख्यानादि-भूतार्थवादविषय, not directly connected to a कर्म, पुरुषार्थ, अपूर्व, but at the same time they are there dealing with some उपाख्यान, stories, events, praises, facts, etc like 'अग्निः अरोदीत्', 'वायुर्वै क्षेपिष्ठा देवता', and 'सप्तद्वीपा वसुमती' । They do not have क्रियार्थ, but at the same time they are in वेद and so they are connected to some विधि, etc. That is what जैमिनि is talking about. भूतार्थवादविषयमानर्थक्याभिधानं द्रष्टव्यम्, only such भूतार्थवाद sentences have to be seen as coming under आनर्थक्य which are पुरुषार्थानुपयोगि. So indirectly they become meaningful when they are connected to कर्म ।

यदप्युक्तम् - कर्तव्यविध्यनुप्रवेशमन्तरेण वस्तुमात्रमुच्यमानमनर्थकं स्यात् 'सप्तद्वीपा वसुमती' इत्यादिवदिति, तत्परिहृतम् । 'रज्जुरियं नायं सर्पः' इति वस्तुमात्रकथनेऽपि प्रयोजनस्य दृष्टत्वात् ।

A number of objections were given before and भाष्यकार is dealing with them one by one. यदप्युक्तम्, what was said before by the पूर्वपक्षी, that कर्तव्यविध्यनुप्रवेशमन्तरेण, without the entry of कर्तव्यविधि, like 'स्वर्गकामः यजेत', वस्तुमात्रमुच्यमानम्, just presenting a सिद्धवस्तु like 'सप्तद्वीपा वसुमती', पृथिवी has got

seven continents, अनर्थकं स्यात्, is useless as it has no प्रयोजनम् to serve, तत्परिहृतम्, that has been answered. शास्त्र talks about सिद्धवस्तु and it is फलवत्, it is able to give you result like the sentence 'रज्जुरियं नायं सर्पः' this is rope, this is not snake.' In this sentence there is no विधि, or निषेध but it is only a statement of fact. You cannot say that the knowledge generated by the sentence, अयं न सर्पः; इयं रज्जुः, does not produce any result, because fear of snake goes away and you become शान्तः। रज्जुरियं नायं सर्प इति वस्तुमात्रकथनेऽपि, even in factual statements, statements that reveal what is, प्रयोजनस्य दृष्टत्वात्, the result is seen.

ननु श्रुतब्रह्मणोऽपि यथापूर्वं संसारित्वदर्शनान्न रज्जुस्वरूप-
कथनवदर्थवत्त्वमित्युक्तम्। अत्रोच्यते - नावगतब्रह्मात्मभावस्य यथापूर्वं
संसारित्वं शक्यं दर्शयितुम्, वेदप्रमाणजनितब्रह्मात्मभावविरोधात्।

श्रुतब्रह्मणोऽपि यथापूर्वं संसारित्वदर्शनात् सुखित्वदुःखित्वकर्तृत्वभोक्तृत्वदर्शनात्, even though a person is a श्रुतब्रह्मा^{९९}, he has listened to the महावाक्यस like 'अयमात्मा ब्रह्म', 'सत्यं ज्ञानमनन्तं ब्रह्म', etc we see that he has संसारित्वम् as before. संसारित्वम् is experience of सुखदुःख। You continue to see hunger, thirst, संकल्पविकल्प, रागद्वेष, preferences and so on in him. If the rains come he goes for umbrella, if there is storm he seeks safe shelter, if he sees a wild elephant he runs for his life. So what is the difference between him and others? Therefore,

^{९९} ब्रह्म श्रुतं येन सः श्रुतब्रह्मा, one by whom ब्रह्म is already heard.

in the case of ब्रह्मविद्या, रज्जुस्वरूपकथनवन्नार्थवत्त्वम्, the rope-snake example does not make adequate sense here इति पूर्वपक्षी said earlier.

भाष्यकार answers this objection here. When somebody is told that what is there is rope, he has to see the rope; otherwise the fear of snake does not go away. Here also, even though one has heard that आत्मा is ब्रह्म, he has to see that fact; otherwise संसारित्वम् will continue. We did not say जगत् will go away in the wake of knowledge. संसारित्वभ्रम in the आत्मा will go away, because आत्मन्येवानात्माध्यस्तः। I am the कर्ता-भोक्ता, I am limited, is अध्यास with reference to आत्मा and that अध्यास will go away, like snake goes away in the wake of knowledge of the rope. There is no question of its not going away. If he is a श्रुतब्रह्मा, and if he continues to feel himself as संसारी, that only shows he is अनवगतब्रह्मा^{६३}, ब्रह्म is not understood by him.

अत्र उच्यते, here this is being said, न अवगतब्रह्मात्मभावस्य^{६४} यथापूर्वं संसारित्वं शक्यं दर्शयितुम्, it is not possible to show संसारित्वम् as it was before, in a person who has understood that he is ब्रह्म। A श्रुतब्रह्मा can be अवगतब्रह्मा, or need not be अवगतब्रह्मा। If one is an अधिकारी alone, श्रुतब्रह्मा is अवगतब्रह्मा। A श्रुतब्रह्मा may be in the process of knowing; it is not that he can never know; he may not understand immediately, but he will

^{६३} नावगतं ज्ञातं ब्रह्म येन सः अनवगतब्रह्मा।

^{६४} ब्रह्मात्मभावः अवगतः येन सः, तस्य अवगतब्रह्मात्मभावस्य।

understand in course of time. In the rope-snake example, if one does not believe in the words of the आप्त, and does not even want to look at it because it is a big snake, his fear will not go. So too, after having done श्रवणम्, if one questions, how can I be ब्रह्म, he is not अवगतब्रह्मा ।

अवगतब्रह्मात्मभावस्य alone, for the one by whom the fact that I, the आत्मा is ब्रह्म is known, संसारित्वं न शक्यं दर्शयितुम्, it is not possible to show संसारित्वम् which is characterised by कर्तृत्वम्, भोक्तृत्वम्, सुखित्वम्, दुःखित्वम्, etc यथापूर्वम् as it was before, वेदप्रमाणजनितब्रह्मात्मभावविरोधात्, संसारित्वम् being opposed to the knowledge of oneness of आत्मा and ब्रह्म which is वेदप्रमाणजनित, born of वेद which is a प्रमाण । ब्रह्मात्मज्ञानम् implies मिथ्याज्ञाननिवृत्तिः । मिथ्याज्ञानम् is I am संसारी, I am कर्ता-भोक्ता, I am सुखी-दुःखी, which are the notions superimposed upon आत्मा । Therefore अवगतब्रह्मा cannot be संसारी.

Now he explains this.

न हि शरीराद्यात्माभिमानिनो दुःखभयादिमत्त्वं दृष्टमिति तस्यैव वेदप्रमाणजनितब्रह्मात्मावगमे तदभिमाननिवृत्तौ तदेव मिथ्याज्ञाननिमित्तं दुःखभयादिमत्त्वं भवतीति शक्यं कल्पयितुम् ।

शरीराद्यात्माभिमानिनः, for the one who has got the अभिमान in the body-mind-sense complex, दुःखभयादिमत्त्वं दृष्टम्, it is seen that he has दुःखम्, भयम्, etc. तस्यैव, for him, वेदप्रमाणजनितब्रह्मात्मावगमे, in the wake of the knowledge 'I am ब्रह्म' which is born of the words of the वेदप्रमाणम्,

तदभिमाननिवृत्तौ, when that identity in देहादि is gone, मिथ्याज्ञाननिमित्तदुःखभयादिमत्त्वं न शक्यं कल्पयितुम्, it is not possible to imagine that दुःख continues to be there, भय continues to be there, in other words, संसारित्वम् continues to be there. The locus for the अभिमान is सच्चिदानन्दात्मा, which is free from दुःख, etc. Taking सच्चिदानन्दात्मा to be देहादि is मिथ्याज्ञानम् and that is the cause of संसारित्वम् in the form of दुःखम्, भयम्, etc. ब्रह्मात्मावगति dismisses मिथ्याज्ञानम्।

In the छान्दोग्योपनिषद्, नारद goes to सनत्कुमार and says, 'सोऽहं भगवः शोचामि। तन्मा शोकस्य पारं तारयतु' (७-१-३), हे भगवन्! I am grieving. Please make me cross the ocean of sorrow. सनत्कुमार teaches him भूमविद्या, knowledge of ब्रह्म and he becomes free. दुःख is due to मिथ्याज्ञान-born शरीराभिमान, and when the मिथ्याज्ञानम् is gone दुःख also is gone.

न हि धनिनो गृहस्थस्य धनाभिमानिनो धनापहारनिमित्तं दुःखं दृष्टमिति तस्यैव प्रव्रजितस्य धनाभिमानरहितस्य तदेव धनापहारनिमित्तं दुःखं भवति।

भाष्यकार gives an example here. A person who looks at himself as धनिक, rich, has धनाभिमान and he is called धनाभिमानी, one who reckons himself in terms of the wealth he has got. His self-identity is connected to his wealth. Many people have this kind of self-identity with what they possess. Self-identity and money, etc go together. भाष्यकार qualifies them as गृहस्थः। गृहस्थस्य धनाभिमानिनः, for him, धनापहारनिमित्तं

दुःखं दृष्टम्, it is seen that he is very sad when his money is robbed. The same person, when he becomes a संन्यासी, he has grown out of वित्तेच्छा, desire for wealth, पुत्रेच्छा, desire for progeny and लोकेच्छा, desire for other worlds. तस्यैव प्रव्रजितस्य, for that संन्यासी if there is loss of money, it does not cause any दुःखम् for him because his identity is no more in terms of money.

Even this much परिव्राजकत्वम् is not necessary. I will give a simple example. A person's house was burgled and he lost his wealth in the form of gold and money. It was all unaccounted money which he had kept in the form of gold and currency in his apartment. He cannot go to police and register a complaint. If he does, he has to additionally explain the source. He was very sad and in tears when a group of people came to raid the place, with ID cards from Incometax Department. They wanted to check everything in the house. This person who was sad till then, smiled and thanked भगवान्। Had he not been robbed, not only would he have had to part with the gold and money, he would have had to go to jail because he would not have been able to explain the source. Loss of that money is no more a source of दुःखम् for him.

न च कुण्डलिनः कुण्डलित्वाभिमाननिमित्तं सुखं दृष्टमिति तस्यैव कुण्डलवियुक्तस्य कुण्डलित्वाभिमानरहितस्य तदेव कुण्डलित्वाभिमान-निमित्तं सुखं भवति ।

भाष्यकार gives another example here with reference to सुखम् । कुण्डलिन् is one who has कुण्डल, ear rings and he has कुण्डलित्वाभिमान, and सुखम् born of that अभिमान । After some time he grows out of it. Now he is कुण्डलवियुक्तः, who is not anymore interested in कुण्डल, does not wear कुण्डल । Suppose, कुण्डल is given to him, it makes no difference to his happiness. तदेव कुण्डलित्वाभिमाननिमित्तं सुखं न भवति, the same happiness born of अभिमान in his कुण्डल is no more there. The idea is सुखम् is not in कुण्डल, it is in his way of looking at the कुण्डल, identifying himself with the कुण्डल ।

Therefore either सुखित्वम् or दुःखित्वम् is due to अभिमान, and देहादिषु अभिमानरहितस्य, for the one who is free from अभिमान, where is the question of संसारित्वम्, सुखित्वम् or दुःखित्वम्? भाष्यकार quotes -

तदुक्तं श्रुत्या - 'अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः' (छा.उप.८-१२-१) इति ।

प्रियम् is इष्टम्, अप्रियम् is अनिष्टम्; for the अशरीरात्मा, प्रियाप्रिये न स्पृशतः, they do not touch him. 'असंज्ञो ह्ययं पुरुषः' (बृ.उप.४-३-१५) the पुरुष is uninvolved, untouched by anything, like the clay is untouched by the pot, never being away from pot because both belong to different orders of reality. प्रियाप्रिये do not touch the आत्मा which is अशरीर । अशरीरत्वम्, being free from शरीरत्रयम्, is the स्वरूप of आत्मा । Between आत्मा and शरीर, there is only मिथ्यासम्बन्ध; that means there is no सम्बन्ध ।

शरीरे पतितेऽशरीरत्वं स्यात् न जीवत इति चेत् । न, सशरीरत्वस्य मिथ्याज्ञाननिमित्तत्वात् । न ह्यात्मनः शरीरात्माभिमानलक्षणं मिथ्याज्ञानं मुक्त्वाऽन्यतः सशरीरत्वं शक्यं कल्पयितुम् ।

शरीरे पतिते, when the body falls, then you become अशरीरः, न जीवतः, not while living. जीवति सति, अशरीरत्वम् is not possible इति चेत्, if someone were to argue thus, भाष्यकार dismisses it saying, सशरीरत्वम् is मिथ्याज्ञाननिमित्तम् । When you look at आत्मा through शास्त्रप्रमाणम्, अयमात्मा is सत्यं ज्ञानमनन्तं ब्रह्म; it is चैतन्यस्वरूपः । If it is सत्यम्, everything else is मिथ्या and there is no सम्बन्ध between सत्यम् and मिथ्या । So, if you say, अहं सशरीरः, it is purely मिथ्याज्ञानम्, erroneous knowledge. मिथ्याज्ञाननिमित्तम् alone is सशरीरत्वम् ।

न ह्यात्मनः सशरीरत्वं कल्पयितुं शक्यम्, it is not possible for you to imagine आत्मा having शरीर, अन्यतः, by any other way, मिथ्याज्ञानं मुक्त्वा, except due to मिथ्याज्ञानम्, which is शरीरात्माभिमानलक्षणम्, the notion that आत्मा is embodied, it is living in this body, etc. आत्मा is taken to be शरीर and शरीर is taken for आत्मा, which is a mistake. Therefore मिथ्याज्ञानं मुक्त्वा, you cannot establish any connection between आत्मा and शरीर ।

नित्यमशरीरत्वमकर्मनिमित्तत्वादित्यवोचाम ।

अवोचाम, we have already told that आत्मनः अशरीरत्वम् is नित्यम्, अकर्मनिमित्तत्वात्, because it is not कर्मनिमित्तम्, it is not born

of कर्म। If कर्म is the cause, अशरीरत्वम् is born, and what is born is अनित्यम्। अशरीरत्वम् is आत्मस्वरूपम्, and it is नित्यम्, it is uncreated. मोक्ष is not possible if आत्मा is not free from शरीर।

तत्कृतधर्माधर्मनिमित्तं सशरीरत्वमिति चेत्।

What if तत्कृतधर्माधर्मनिमित्तम्, आत्मकृतधर्माधर्मनिमित्तम् is सशरीरत्वम्? Why not धर्माधर्म, पुण्यपाप, which are आत्मकृत be the निमित्त, cause for सशरीरत्वम्?

न। शरीरसम्बन्धस्यासिद्धत्वात्।

आत्मशरीरसम्बन्धस्य असिद्धत्वात्, between आत्मा and शरीर the सम्बन्ध has not been established. Mere शरीर cannot perform कर्म, and आत्मा itself also cannot perform कर्म। They have to combine to do कर्म। But that cannot be established. How?

धर्माधर्मयोरात्मकृतत्वासिद्धेः शरीरसम्बन्धस्य धर्माधर्मयोस्तत्कृतत्वस्य चेतरेतराश्रयत्वप्रसङ्गात्।

इतरेतराश्रयत्वप्रसङ्गात्, अन्योन्याश्रयत्वप्रसङ्गात्, we get into a situation of अन्योन्याश्रय, mutual dependence between आत्मशरीरसम्बन्ध and धर्माधर्म। If आत्मा has सम्बन्ध with शरीर, only then धर्माधर्म is possible, otherwise it is not possible, because there will be no कर्तृत्वम्। If धर्माधर्म are there, then only सम्बन्ध between शरीर and आत्मा is possible. Thus शरीरसम्बन्धस्य, धर्माधर्मयोः तत्कृतत्वस्य शरीरसम्बन्धकृतत्वस्य च, between शरीरसम्बन्ध and धर्माधर्म

there is इतरेतराश्रयत्वप्रसङ्गः। For proving शरीरसम्बन्ध of आत्मा you have to prove धर्माधर्म and to prove धर्माधर्म you have to prove शरीरसम्बन्ध of आत्मा, which is a logical defect, not acceptable by anyone. Where अन्योन्याश्रय is there, there is मिथ्याज्ञानम्। One is caught in this circle of not proving anything, because one has concluded wrongly. आत्मा is नित्याशरीरः नित्यासङ्गः, there is no सम्बन्ध between आत्मा and शरीर except due to मिथ्याज्ञानम्।

अन्धपरम्परैषानादित्वकल्पना । क्रियासमवायाभावात् चात्मनः कर्तृत्वानुपपत्तेः ।

पूर्वपक्षी argues that it is not a defect. He says, 'You accept बीजाङ्कुर, the सम्बन्ध between the seed and the sprout as अनादि, without a beginning. Why not you take the सम्बन्ध between आत्मा and शरीर to be बीजाङ्कुरवत्? Because of सम्बन्ध between आत्मा and शरीर there is धर्माधर्म, and because of धर्माधर्म there is शरीरसम्बन्ध इति, why not you accept that the सम्बन्ध between आत्मा and शरीर is also beginningless'? भाष्यकार dismisses it saying, एषा अनादित्वकल्पना is अन्धपरम्परा । अनादित्वम् between seed and sprout is acceptable because it is प्रत्यक्ष, directly perceived by us. You see the tree and you know it came from the seed. You sow the seed and you see the sprout coming. बीजादङ्कुरः; then अङ्कुराद्वीज इति, it is seen. Which came first we do not know. So there is no problem in accepting अनादित्वम् in the example. But here, between the आत्मा and शरीर you do not see the सम्बन्ध which is due to previous कर्म, पुण्यपाप । You do

not see which पुण्यपाप brought them together and therefore you cannot call it अनादि, it is called अन्धपरम्परा ।

You must have a प्रमाण for revealing the सम्बन्ध between आत्मा and शरीर । But आत्मा is presented by शास्त्र as असङ्गः, ज्ञानस्वरूपः, अकर्तृरूपः । When you enquire into आत्मा, the enquirer himself is gone. So, there is no question of आत्मा doing any कर्म and earning पुण्यपाप । We do not say there is no पुण्यपाप, but we say that पुण्यपाप is मिथ्याज्ञाननिमित्तः । एषा अनादित्वकल्पना, this imagination of beginningless सम्बन्ध is अन्धपरम्परा, because you do not have a basis to logically establish अनादित्वम् । You do not see the connection directly. शास्त्र also does not help you because शास्त्र says आत्मा is अशरीरः ।

आत्मनः कर्तृत्वानुपपत्तेश्च, आत्मा enjoying doership is not tenable, it can never be established, क्रियासमवायाभावात्, there being no connection between आत्मा and any क्रिया । समवाय is सम्बन्ध here. कर्तृत्वम् is प्रथमकारकत्वम् and it is not there in आत्मा । आत्मा is कूटस्थनित्यः, without any change and limitless, and it has no connection to anything. Therefore क्रियासम्बन्धाभावात्, there is no कर्तृत्वम् for आत्मा । पूर्वपक्षी somehow wants to establish some कर्तृत्वम् for आत्मा in the next argument.

सन्निधानमात्रेण राजप्रभृतीनां दृष्टं कर्तृत्वमिति चेत् । न, धनदानाद्युपार्जित-भृत्यसम्बन्धित्वात्तेषां कर्तृत्वोपपत्तेः ।

A king does not go about doing things. He just sits on his throne and the whole kingdom is active. सन्निधानमात्रेण, by

sheer सन्निधि, presence, without any direct सम्बन्ध to any क्रिया, राजप्रभृतीनां कर्तृत्वं दृष्टम्, doership is seen in kings, etc.

भाष्यकार says न, it is not so, धनदानाद्युपार्जितभृत्यसम्बन्धित्वात्, they are all doing jobs only because the king is giving धन salary, and they are appointed भृत्य, employees. There is स्वस्वामिसम्बन्ध, employee-employer relationship, between them. The king becomes the स्वामी, others become भृत्य, through money, gift, etc and hence there is definitely indirect कर्तृत्वम् for kings, etc.

न त्वात्मनो धनदानादिवच्छरीरादिभिः स्वस्वामिसम्बन्धनिमित्तं किञ्चिच्छक्यं कल्पयितुम् । मिथ्याभिमानस्तु प्रत्यक्षः सम्बन्धहेतुः ।

In the example between the king and the servants there is a सम्बन्ध through धनदान, etc. But धनदानादिवत्, आत्मनः शरीरादिभिः, between आत्मा and शरीर, etc, न शक्यं कल्पयितुम्, it is not possible to imagine किञ्चित्स्वस्वामिसम्बन्धनिमित्तम्, any cause for establishing स्वस्वामिसम्बन्ध, I, the आत्मा, am the स्वामी of the शरीर, and the शरीर is working for me इति । Unless there is सम्बन्ध with body, mind and senses, I cannot become कर्ता । If there is सम्बन्ध then I can get things done through them. The सम्बन्ध is only through मिथ्याभिमान, my conclusion that I am as good as the body. There is आत्मात्मीयभाव, possessor-possessed relationship which is प्रत्यक्ष and अनुभवसिद्ध, established by experience. मिथ्याज्ञाननिमित्तः अयं सम्बन्धः, there is only 'as though' सम्बन्ध, due to मिथ्याज्ञानम् and therefore

भाष्यकार says, मिथ्याभिमानस्तु प्रत्यक्षः सम्बन्धहेतुः, the हेतु for सम्बन्ध is मिथ्याज्ञानम्।

These are all brilliant भाष्यs. I have covered all these topics in my various classes. But it is nice to see all of them together in one place.

एतेन यजमानत्वमात्मनो व्याख्यातम्।

‘यजेत’ इति विध्यनुपपत्त्या, because of the command of the श्रुति, ‘one should perform यज्ञ’, we have to accept आत्मनः यजमानत्वम्, कर्तृत्वमिति, this was the पूर्वपक्षः। If, in the vision of वेद, आत्मा is not कर्ता, यजेत इत्यादि वाक्यs will not be there; in other words, the प्रत्ययs लिङ्, लोट् and तव्य will not be there. But they are there and therefore, there is यजमानत्वम् for आत्मा। This argument is dismissed here.

एतेन मिथ्याभिमानेन, by this erroneous identification, आत्मनः यजमानत्वं व्याख्यातम्, the कर्तृत्वम् of आत्मा has been explained. यजमानत्वम् is purely मिथ्याज्ञाननिमित्तम्। Keeping the कर्तृत्वम् that is already there due to मिथ्याज्ञानम्, शास्त्र tells you to do a कर्म or not to do a कर्म to gain some अनित्यसुखम्। It does not wish to correct you until you have made use of the कर्मशास्त्र and done पुरुषार्थनिश्चयः। When you are ready for correction, then it unfolds that you are अकर्ता।

अत्राहुः - देहादिव्यतिरिक्तस्यात्मन आत्मीये देहादावभिमानो गौणो न मिथ्येति चेत्।

The statement मिथ्याज्ञाननिमित्तः एव आत्मशरीरसम्बन्धः is questioned now. आत्मा देहाद्यतिरिक्तः, आत्मा is other than the body, this body is आत्मीय, it belongs to आत्मा। Therefore आत्मीये अभिमान is possible, like पुत्रे नष्टे अहं नष्टः पुत्रे पुष्टे अहं पुष्टः, when the son is in trouble I feel I am in trouble; पुत्र is doing well, I feel I am doing good. My self-identity gets extended to आत्मीय, something connected to myself like पुत्र and पुत्री। This अभिमान, extended identification is गौण, secondary. Similarly this body is आत्मीय, it is connected to myself and being आत्मीय, the अभिमान is गौण, and not मिथ्याज्ञाननिमित्तः। Anything that you identify with, any obsession in things and relationships have गौणात्मत्वम्।

When you say, 'सिंहोऽयं माणवकः', this student is a lion, it does not mean that he has a mane and so on. But in certain qualities he is similar; he is courageous, he is fearless, and this fearlessness and the readiness to defend himself are qualities of a lion, and since this person has these qualities, we can say he is a lion, इति।

देहादिव्यतिरिक्तस्यात्मनः, for the जीव who is other than the body, in other words, who survives death and goes to places, आत्मीये देहादौ अभिमानः, there is अभिमान, identification with his body, etc and this अभिमान is गौण, because of certain qualities of the body being assumed as himself; and the अभिमान is not मिथ्या।

न। प्रसिद्धवस्तुभेदस्य गौणत्वमुख्यत्वप्रसिद्धेः। यस्य हि प्रसिद्धो वस्तुभेदः यथा केसरादिमानाकृतिविशेषोऽन्वयव्यतिरेकाभ्यां सिंहशब्द-

प्रत्ययभाङ्मुख्योऽन्यः प्रसिद्धः। ततश्चान्यः पुरुषः प्रायिकैः क्रौर्य-
शौर्यादिभिः सिंहगुणैः सम्पन्नः सिद्धः। तस्य पुरुषे सिंहशब्दप्रत्ययौ
गौणौ भवतः। नाप्रसिद्धवस्तुभेदस्य।

भाष्यकार says that गौण is possible only when certain qualities are visibly known. प्रसिद्धवस्तुभेदस्य गौणत्वमुख्यत्वप्रसिद्धेः, between two objects that are well known to be different from one another, we see in the world that there is the व्यवहार of गौण and मुख्य। He explains, यस्य हि प्रसिद्धः वस्तुभेदः, यथा केसरादिमानाकृतिविशेषः, lion is well-known as an animal of specific form, having mane, etc अन्वयव्यतिरेकाभ्यां सिंहशब्दप्रत्ययभाङ् मुख्यः प्रसिद्धः and it is the primary meaning of the word lion; by the analogy of अन्वयव्यतिरेक, we see the features only in lion and do not see them in any other being. ततश्चान्यः पुरुषः प्रायिकैः क्रौर्यशौर्यादिभिः सिंहगुणैः सम्पन्नः सिद्धः, a student who has the qualities of lion such as fearlessness, etc is seen as one different from lion and this is also well known. तस्य पुरुषे सिंहशब्दप्रत्ययौ गौणौ भवतः, in that person the usage of the word lion and its meaning become secondary, figurative.

A lion has a particular आकृति, a form, a रूप, a विशेष। It is केसरादिमान्, it has केसर, the mane, it has got a distinct look. अन्वयव्यतिरेकाभ्याम्, we do not see that आकृति, in any other animal. केसरादिमानश्च, horse too has a mane but it is not the same आकृति। That is why भाष्यकार says आकृतिविशेषः, not just केसरादिमान्। We cannot say that an animal which has mane is a lion, because a horse also has mane. Nor can you say that any animal which has got four legs is a lion; a cow also

has got four legs. Lion has got a certain आकृति । Therefore, the word आकृतिविशेषः is very significant. अन्वयव्यतिरेकाभ्यां सिंहशब्दप्रत्ययभागे, lion qualifies for both सिंहशब्द and सिंहप्रत्यय, you recognise lion when you hear सिंहशब्द । It is the locus of the object of सिंहशब्द and सिंहप्रत्यय । When you are using the word lion for two different things, the one who is सिंहशब्दप्रत्ययभागे is मुख्यः प्रसिद्धः, this is the primary meaning of सिंह and the other is गौण, secondary. Suppose you are using the same word सिंह for a student like 'सिंहोऽयं माणवकः', मुख्यः सिंहः with its own आकृतिविशेष is अन्यः, different from माणवकः, a student; and ततश्चान्यः पुरुषः, the student is different from the lion. प्रायिकैः क्रौर्यशौर्यादिभिः सिंहगुणैः सम्पन्नः माणवकः, it is clear that the student is endowed with certain qualities like courage, fearlessness, etc which are always seen in a lion. A lion is never afraid of any animal including tiger; a tiger is afraid of lion. Generally they do not fight; the tiger will move away and the lion will remain standing majestic. If there is a fight between a lion and a tiger, the lion also can get hurt because the tiger has got tremendous power in its front leg. But the tiger will be afraid, but not the lion; that is शौर्यम् । The other quality of lion, क्रौर्य, cruelty, unmindfulness in hurting others, bullying others, is not palatable here in the context of a person. We have to take it in a positive sense that he will defend others. Such a माणवकः is सिंहः is a positive expression, he has got शौर्यम्, क्रौर्यम्, etc. It is again प्रसिद्धः, that he is not a lion and still if one uses the word lion for him, you will not get the सिंहशब्दप्रत्यय of केसरादिमानाकृतिविशेषः । Therefore, तस्य पुरुषे सिंहशब्दप्रत्ययौ गौणौ भवतः, it is only a figure

of speech. The शब्द implies certain qualities, and this is called गौणः । The भेदः must be प्रसिद्धः, only then गौण is possible.

Here, that I am सत्यं ज्ञानमनन्तं ब्रह्म is अप्रसिद्ध । Therefore my सम्बन्ध with the body can never be गौण unlike in the example where both lion and the पुरुष are प्रसिद्ध, well known to be distinct from each other. Here आत्मा is अप्रसिद्ध, the अभिमान is प्रसिद्ध । Therefore, it is not गौणप्रयोग । Infact it is in मुख्यार्थ only. Your अभिमान, your identity includes your body-mind-sense complex, it is प्रसिद्ध । But शास्त्र reveals देहव्यतिरिक्तात्मा, सच्चिदानन्दात्मा which is अप्रसिद्ध । So the revelation of शास्त्र is not गौण । अप्रसिद्धवस्तुभेदस्य, when the वस्तुभेद is अप्रसिद्धः, गौणत्वं न युज्यते, गौणत्वम् is not possible, and therefore, मिथ्याज्ञाननिमित्तोऽयं सम्बन्धः, this connection to the body is only due to मिथ्याज्ञानम्, erroneous knowledge इति ।

तस्य त्वन्यत्रान्यशब्दप्रत्ययौ भ्रान्तिनिमित्तावेव भवतः न गौणौ ।

अन्यत्र परे आत्मनि, with reference to आत्मा, अन्यशब्दप्रत्ययौ, कर्तृत्वादिशब्दप्रत्ययौ, देहादिशब्दप्रत्ययौ, अहं कर्तेति, अहं सशरीरः इति, शब्द and प्रत्यय, भ्रान्तिनिमित्तौ एव भवतः, are due to भ्रम alone, born of error alone, and न गौणौ, not a figure of speech.

यथा मन्दान्धकारे 'स्थाणुरयम्' इत्यगृह्यमाणविशेषे पुरुषशब्दप्रत्ययौ स्थाणुविषयौ यथा वा शुक्तिकायामकस्माद् 'रजतमिदम्' इति निश्चितौ शब्दप्रत्ययौ, तद्वद्देहादिसङ्घातेऽहमिति निरुपचारेण शब्द-प्रत्ययावात्मानात्माविवेकेनोत्पद्यमानौ कथं गौणौ शक्यौ वदितुम् ।

भाष्यकार explains this with two illustrations, one for प्रवृत्ति and the other for निवृत्ति; otherwise there is no need for two illustrations. A man wanted to reach another village on foot and he started the trip. He had to cross a forest and people had warned him about robbers being there. मन्दान्धकारे, in the fading light, he saw a पुरुष, a robber. What was standing there was a स्थाणु, a post, the stump of a tree but he took it to be a पुरुष । स्थाणुरयमित्यगृह्यमाणविशेषे, that there is an object is understood but what is the विशेष, particular object is not known. पुरुषशब्दप्रत्ययौ स्थाणुविषयौ, the object is स्थाणु, but the शब्द and प्रत्यय is पुरुष । It is not गौण, he wanted to run away from that place, his response was निवृत्ति । यथा वा or, just as शुक्तिकायाम्, on a shell अकस्मात्, without any reason, 'रजतमिदम्', this is silver इति, निश्चितौ शब्दप्रत्ययौ, there is definite cognition of silver and use of the words 'this is silver'. Therefore there is प्रवृत्ति towards it.

यथा स्थाणौ पुरुषः इति बुद्धिः, यथा शुक्तिकायां रजतमिदमिति बुद्धिः, तद्वत्, in the same manner, देहादिसङ्घाते, in the body-mind-sense complex, अहमिति निरुपचारेण शब्दप्रत्ययौ, देहादौ अहमित्यात्मबुद्धिः, is not गौण । आत्मानात्मविवेकेनोत्पद्यमानौ, that which is born of अविवेक, lack of clear understanding of what is आत्मा and अनात्मा, कथं गौणौ शक्यौ वदितुम्, how can you say it is गौण? Only if आत्मा is known, गौणप्रयोग is possible, which is not the case.

आत्मानात्मविवेकिनामपि पण्डितानामजाविपालानामिवाविविक्तौ शब्द-प्रत्ययौ भवतः ।

आत्मानात्मविवेकिनाम्, आस्तिकानामपि, even those who have limited विवेक that देहव्यतिरिक्तात्मास्तीति, पण्डितानाम्, who are पण्डितs, the विवेक stops at a crucial point, and they say, 'अहं कर्ता', 'अहं भोक्ता' इति, which is the अवधि of संसारित्वम्। Even for them, अविविक्तौ शब्दप्रत्ययौ भवतः, they really do not understand what is the स्वरूप of आत्मा, अजाविपालानामिव, like shepherds, those who rear goats and sheep who do not have any आत्मानात्मविवेक। Perhaps they believe in life after death, in heaven, etc. All religions come under this category, including वैकुण्ठप्राप्ति, कैलासप्राप्ति and so on. अविविक्तौ शब्दप्रत्ययौ, आत्मा is not understood, and therefore there is lumping, देहादौ आत्मबुद्धिः and आत्मनि देहादिबुद्धिः; आत्मा and देहादि are all rolled into one, and therefore there is संसारित्वम्। This is called मिथ्याज्ञानम्।

तस्माद्देहादिव्यतिरिक्तात्मास्तित्ववादिनां देहादावहंप्रत्ययो मिथ्यैव न गौणः। तस्मान्मिथ्याप्रत्ययनिमित्तत्वात्सशरीरत्वस्य सिद्धं जीवतोऽपि विदुषोऽशरीरत्वम्।

तस्माद्, देहादिव्यतिरिक्तात्मास्तित्ववादिनाम्, आस्तिकानाम्, for those who believe in the existence of आत्मा other than the body-mind-sense complex, देहादौ अहंप्रत्ययः, the I-notion in body, etc and the conclusion that 'I am as good as my body' इत्यादि is मिथ्यैव। Here मिथ्या is false, न गौणः, it is not a figure of speech, it is error. मिथ्याप्रत्ययनिमित्तत्वादात्मनः सशरीरत्वम्, आत्मा having a body is born out of मिथ्याप्रत्यय, false knowledge. Therefore विदुषः, for a विद्वान् who does not have this मिथ्याप्रत्यय,

जीवतोऽपि, even though he is living, अशरीरत्वम्, being free from body-mind-sense complex, सिद्धम्, is established. I am free from देहादिसङ्घात, I was always free from देहादिसङ्घात, I will always be free from देहादिसङ्घात, this freedom is नित्यमोक्षः ।

भाष्यकार quotes from बृहदारण्यकश्रुति (४-४-७)^{८५} here and what a wonderful quote it is! When you read the भाष्य, you have to note how he brings in the appropriate quotation. He will never quote unnecessarily. The cited portion is preceded by a मन्त्र that talks about जीवन्मुक्त, which is also nice to know. यदा सर्वे कामा हृदि श्रिताः प्रमुच्यन्ते, when all the कामs, desires, हृदये बुद्धौ स्थिताः, that are located in the बुद्धि, प्रमुच्यन्ते, go away, अथ मर्त्योऽमृतो भवति, as a result of this a जीव who thinks he is mortal becomes free from mortality. मर्त्योऽहमिति बुद्धिः is replaced by नित्योऽहमिति बुद्धिः । अत्र, अस्मिन् शरीरे एव, अस्मिन्काले एव, ब्रह्म समश्नुते, he gains ब्रह्म, he remains as ब्रह्म । The बृहदारण्यकवाक्य further illustrates how a जीवन्मुक्त, a wise person who is free while living, relates to his body.

तथा च ब्रह्मविद्विषया श्रुतिः - 'तद्यथाहिनिर्ल्यनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव' (बृ.उप.४-४-७) इति ।

^{८५} तदेष श्लोको भवति । यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति । तद्यथाऽहिनिर्ल्यनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेते अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ... (४-४-७)

If a जीवन्मुक्त, after understanding that he is ब्रह्म, disappears, then no one will be interested in this knowledge. 'I am ब्रह्म' even while living and I continue to be free. Previously I did not know; now I know and that makes all the difference.

There is an illustration here from बृहदारण्यक of the snake dropping its skin. A snake has this particular phenomenon. It does not go to a dermatologist to keep its skin shiny; it does not use cream, oil, etc but when it finds that its skin is not shiny anymore, it just sloughs, it just drops the skin. The method of sloughing is an amazing method. It goes to a bush where there are thorns; it gets its outer skin caught in the thorns, and then moves forward. The whole snake skin is left behind. Afterwards the snake does not have any अहंबुद्धि in the sloughed skin, it has no identification with it whatsoever. The skin is hanging there for you to know that a snake passed through the bush. Similarly, a जीवन्मुक्त does not have any more identification with his body; once upon a time it was a part of him, but not anymore; अशरीरत्वात्।

तथा च ब्रह्मविद्भिषया श्रुतिः, this is the श्रुति for which ब्रह्मवित्, a जीवन्मुक्त is the subject matter. तत् तत्र, with reference to how a जीवन्मुक्त relates to the body, an illustration is given. The अहिः, a serpent drops its निर्ल्वयनी^{६९}, outer skin, that is मृता, dead, वल्मीके, in the ant-hill. The skin appears in the same

^{६९} यस्यां त्वचि निलीयते तत् निर्ल्वयनी, that in which it abides.

form as a snake. People get frightened by looking at it. अहे: देहाद्विनिर्मुक्तः निल्वयनी, the skin is left behind in the ant-hill from the body of the snake. Ants collect clay particles and make a hill. It has big holes for many ants to get in and get out simultaneously. It is well-prepared clay without any stones or pebbles and the snakes go and live there, because there is a hole whereby it is easy to enter, and it is very cool and nice inside. The snake drops the skin inside. The skin is सर्पेण प्रत्यस्ता, अनात्मभावेन त्यक्ता, it is given up because there is no आत्मभाव in that. The snake does not look back at the skin and have a feeling that it has lost something like people who sell their houses and then go back and see their old houses with a sense of loss as the ममत्वम् is not gone. In the case of some सन्न्यासीs also the thought of what all they gave up lingers in their mind. But a snake does not have any such feeling and it does not remember what it has left behind, if we can infer from its behaviour. It does not have आत्मभाव or आत्मीयभाव in the skin.

यथा वल्मीके अनात्मभावेन सर्पेण प्रत्यस्ता शयीत, वर्त्तेत, just as the skin left behind as अनात्मा lies there in the वल्मीक, एवमेव, इदंशरीरम्, the जीवन्मुक्त's शरीर also शेते; he was identifying himself with his शरीर and in his self-identity, his शरीर was playing a very heavy part, important part but now he is त्यक्ताभिमानः। विदुषः देहे सर्पस्य त्वचि इव अभिमानाभावात्त्वचा निर्मुक्तसर्पवदेव, like the snake that is free from अभिमान in the

sloughed skin he is free from अभिमान in the body. अयम्, this जीवन्मुक्तः, देहस्थः^{८९}, even though he continues to remain in the body, still he is अशरीरः, free from the body, अमृतः, free from mortality. जीवन्नपि ब्रह्मैव, while living, he is ब्रह्मैव । He is तेजः चैतन्यस्वरूपः स्वयंज्योतिः, self-revealing consciousness, आनन्दः एव इत्यर्थः ।

If he has no देहाभिमान, then how does he live? He has to see, he has to use his senses, he has to eat.

‘सचक्षुरचक्षुरिव सकर्णोऽकर्ण इव सवागवागिव समना अमना इव सप्राणोऽप्राण इव’ इति च ।

Like the snake relates to its skin, a wise person has no अभिमान in his body-mind-senses. His self-identity is free from अनात्मा, free from eyes, ears and so on. Therefore सचक्षुरिव वक्तते, सशरीर इव वक्तते । The word इव becomes meaningful. His self-identity is अहं ब्रह्मास्मि । बाधितचक्षुराद्यनुवृत्त्या he becomes सचक्षुः । अचक्षुः, the one who is free from eyes सचक्षुरिव भवति, he has ‘as though’ eyes; अकर्णः, the one who is free from ears सकर्ण इव भवति, he has ‘as though’ ears; अवाग्, the one who is free from वाग्निन्द्रिय, organ of speech, सवागिव भवति, he has ‘as though’ वाक् ; अमनाः one who is free from mind, समना इव भवति, he becomes as though endowed with मनस् । अप्राणः सप्राण इव भवति ।

^{८९} देहे तिष्ठति इति देहस्थः ।

He is बाधितचक्षुः, not that चक्षु is undergoing any change. He continues to be सचक्षुः, but then he becomes as though सचक्षुः। He has no सत्यबुद्धि in the eyes. In fact identified with eyes, one can be eyes also like when one says 'I am blind', then he becomes चक्षुः। Sometimes he says 'my eyes are blind', then he becomes सचक्षुः। But a wise person has discovered अहमशरीरः and so चक्षुः etc go away along with शरीर। He is सचक्षुरिव, so too सकर्ण इव and so on. And प्रारब्धवशात्, he continues to live. That is why the word प्राण is there.

स्मृतिरपि 'स्थितप्रज्ञस्य का भाषा' (भ.गी.२-५४) इत्याद्या स्थितप्रज्ञलक्षणान्याचक्षाणा विदुषः सर्वप्रवृत्त्यसम्बन्धं दर्शयति। तस्मान्नावगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वम्। यस्य तु यथापूर्वं संसारित्वं नासावगतब्रह्मात्मभाव इत्यनवद्यम्।

After quoting बृहदारण्यकश्रुति, भाष्यकार says, स्मृतिरपि दर्शयति, भगवद्गीता also shows the absence of any प्रवृत्ति on the part of a wise person. अर्जुन wanted to know the लक्षण of a स्थितप्रज्ञ, a जीवन्मुक्त and so he asked कृष्ण, 'स्थितप्रज्ञस्य का भाषा'? In reply कृष्ण said, a स्थितप्रज्ञ is आत्मन्येवात्मना तुष्टः, he is happy being himself, not being dependent upon fulfilment of desires anymore. स्मृतिरपि विदुषः सर्वप्रवृत्त्यसम्बन्धं दर्शयति, it shows the absence of connection to all प्रवृत्तिस for a wise person because of the असङ्गत्वम् of पुरुषः, not प्रवृत्त्यभावं दर्शयति। बाधितवृत्त्या everything continues to be there. It is like seeing a tragic movie with tears flowing down, still, you enjoy popcorn;

that is बाधितानुवृत्तिः । It is a very good example. भाष्यकार did not have this example – otherwise he would have quoted it! The भगवद्गीता verse, 'विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः निर्ममो निरहंकारः स शान्तिमधिगच्छति (२-७१)' also shows the same thing.

तस्मादवगतब्रह्मात्मभावः, the one who has gained this knowledge by श्रवणम्, मननम्, and निदिध्यासनम्, who has come to know the oneness between आत्मा and ब्रह्म there is no संसारित्वम् for him. There is no ब्रह्म without being आत्मा, or आत्मा without being ब्रह्म, this is an important thing to note. People think आत्मा is not ब्रह्म now, they have to discover it as ब्रह्म । They imagine ब्रह्म to be something else, located far off, sitting somewhere. ब्रह्म is the cause of the entire जगत्, that means, आत्मा is the cause of the entire जगत्; only then तत्त्वमसि is possible. Then how did ब्रह्मात्मा become जगत्? ब्रह्मात्मा has as though become जगत्, appears as जगत् due to माया । How can I be that ब्रह्म? You ask this question because that 'I' is placed in the individual उपाधि । It is confusion of placement of 'I' all over. All questions, all new philosophies, come out of this confusion. अवगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वं न, for the one who knows ब्रह्मात्मा, संसारित्वम् is not possible यथापूर्वम्, as it was before; he can never say, I am कर्ता-भोक्ता । तु, whereas, यस्य, for whom, संसारित्वं यथापूर्वम्, संसारित्वम् is there as it was before, he is not अवगतब्रह्मात्मभावः, the status of आत्मा being ब्रह्म, is not understood by him इति अनवद्यम् ।

Generally, this argument is given, अवगतब्रह्मणः अपि संसारित्वदर्शनात्, since संसारित्वम् is seen even in a person who

has ब्रह्मावगतिः, संसारित्वम् is not अध्यस्तमिति । That is not true. If संसार does not go away, it means he has no knowledge. When I am असंसारी परं ब्रह्म, where is संसार? If you argue that जगत् is there, जगत् is not संसार; जगत् does not bind you. जगत् is you. If one has understood the वस्तु, there cannot be any question.

यत्पुनरुक्तं श्रवणात्पराचीनयोर्मनननिदिध्यासनयोर्दर्शनाद्विधिशेषत्वं ब्रह्मणो न स्वरूपपर्यवसायित्वमिति । न । श्रवणवदवगत्यर्थत्वान्मनन-निदिध्यासनयोः ।

In the शास्त्र, आत्मा वा अरे श्रोतव्यः इति there is श्रवणविधि, one has to listen to the श्रुतिवाक्य to understand आत्मा । It is followed by the other two विधिस, मन्तव्यः and निदिध्यासितव्यः । The पूर्वपक्षी argued before that there is a प्रतिपत्तिविधि, a विधि for मानसं कर्म, उपासनम् for which आत्मा is the विषय, object of meditation. If ब्रह्मावगतिः is मोक्ष, why does the शास्त्र enjoin मननम् and निदिध्यासनम् after श्रवणमिति, they questioned. Both मन्तव्यः and निदिध्यासितव्यः point out that one has to do उपासनम् and because they are mentioned after श्रवणम्, it naturally means that there is no direct स्वरूपावगतिः; ज्ञानम् is not by श्रवणम् alone but by मननम् and निदिध्यासनम् । Not only do the पूर्वमीमांसकs argue like this, but even among the सम्प्रदायवित्स, there are some people who believe that knowledge takes place only through निदिध्यासनम् । They have created a new word ज्ञाननिष्ठा and insist that for निष्ठा you require निदिध्यासनमिति । It is due to lack of अधिकारित्वम् that they are constrained to

say what they say. But निष्ठा is nothing but ज्ञानम् । भाष्यकार dismisses the argument of the पूर्वमीमांसक by saying that मननम् and निदिध्यासनम् are not meant for उपासनम् but are meant for ज्ञानम् alone.

यत्पुनरुक्तम्, what was said by the पूर्वपक्षी that after श्रवण, the श्रुति points out मनननिदिध्यासने, which are पराचीने, to-be-done मानसं कर्म and therefore ब्रह्मणः विधिशेषत्वं प्राप्तम् and not स्वरूपपर्यवसायित्वम्, they do not resolve in knowledge of ब्रह्मस्वरूपमिति, तन्न, it is not true. According to the पूर्वपक्षी, मनन and निदिध्यासन are वाक्यशेष । By श्रवण one comes to know that आत्मा has to be meditated upon as सत्यं ज्ञानमनन्तमिति । Then one follows the श्रुति and does मनननिदिध्यासने । Mere knowledge of आत्मा will not give मोक्ष । Suppose I say, 'You are ब्रह्म', you do not get anything out of it and therefore, there is no ब्रह्मात्मभावे स्वरूपे पर्यवसायित्वम् for the महावाक्यसः । If it is प्रमाणजन्यज्ञानम्, everything resolves including the प्रमाणम्, as प्रमाणम् does not have any more job to do. Since मनननिदिध्यासने are left to be done, पूर्वपक्षी argued that there is no स्वरूपपर्यवसायित्वम् ।

This is dismissed by भाष्यकार here. He says, श्रवणवदवगत्यर्थत्वात् मनननिदिध्यासनयोः, the purpose of श्रवणम् is ब्रह्मात्मावगतिः, and श्रवणवत्, the purpose of मननम् and निदिध्यासनम् is also ब्रह्मात्मावगतिः । Knowledge is अवगतिपर्यन्तम् alone. श्रवणम् is प्रमाणविचार, मननम् is प्रमेयविचार, in order to remove all doubts, and निदिध्यासनम् is for the purpose of विपरीतभावानिवृत्तिः which is also अवगतिः । Both मननम् and निदिध्यासनम् are meant only

for knowledge. The विधि in श्रवणम्, etc is only to turn your attention away from everything and turn towards आत्मा। आत्मा is taken for granted by everyone as limited and then one goes for some kind of fixing up of the problem. You can never fix up at any stage, at any age in life, whether you live sixty years or sixty thousand years. दशरथ lived for sixty thousand years, he did not fix up the problem. Therefore fixing up the problem is only by understanding. You require a प्रमाण for that. श्रवणम् is मुख्यसाधनम्, अङ्गी, and मनननिदिध्यासने are अङ्गs. Knowledge is साध्य, what is to be gained. The टीका here is also important.

श्रवणम् of वेदान्तप्रमाणम् is the primary साधनम् for ब्रह्मज्ञानम्। प्रमाणतात्पर्यसिद्ध्यर्थं श्रवणम्। Once ज्ञानम् is gained, you do not require मननम् and निदिध्यासनम्। Still due to other प्रमाणs coming in the way of the vision of the श्रुति, there can be a doubt 'How can I be ब्रह्म'? प्रमेयशङ्कानिवृत्त्यर्थम्, to remove this प्रमेयशङ्का, to see the fallacies in all the alternative arguments मननम् is necessary. मननम् is not for anything else, it is not विधिशेष। What is to be achieved by श्रवणम् alone is achieved by मननम् and what is to be achieved by श्रवणम् and मननम् alone is again achieved by निदिध्यासनम्। निदिध्यासनम् does not give any new knowledge. This is भाष्यकार's solid conclusion.

श्रवणम् is ज्ञानकरणवेदान्तगोचरम्, श्रवणम् has its विषय in प्रमाणभूतवेदान्त। ज्ञानकरणम् is same as प्रमाकरणम्, प्रमाणम्। Here श्रवणम् is not of anything else like रामायणकथाश्रवणम्, that is not प्रमाणश्रवणम्। वेदान्तश्रवणम्, that too गुरुमुखात् श्रवणम्, listening

from a teacher, who is a श्रोत्रिय alone is called श्रवणम् । श्रवणविषयम् is ज्ञानकरणवेदान्त and that is प्रधानम्, because there is no other way of knowing आत्मा । Suppose there is a doubt with reference to प्रमेय, that is, जीवेश्वरैक्यम्, oneness between you and cause of the world, then, as long as that doubt is there, the function of प्रमाणम् is incomplete. There is an obstacle, प्रतिबन्ध to knowledge and by मननम् you remove that obstacle.

ब्रह्माहमस्मि is contended by your अनुभव । If you come and tell me, 'Swamiji, I know I am ब्रह्म, but I am not able to retain the vision that I am ब्रह्म', then you have to understand that the retaining mind also is ब्रह्म । That is okay, but why I am not able to experience ब्रह्म? There is no special ब्रह्म experience. Whatever you experience is ब्रह्म । But I do not see that. Then, do contemplation. This is what निदिध्यासनम् is. Again, it is centred on प्रमेय only. विपरीतभावनायाः निवृत्त्यर्थं निदिध्यासनम् । Therefore, that is also अवगतिरेव । There is no other topic in वेदान्त except अवगतिः gained by श्रवणम् ।

श्रवणम् is प्रधानम्, मननम् and निदिध्यासनम् support श्रवणम् । They make the knowledge complete. श्रवणम् gives the knowledge that is available for questioning whether it is true or not and the same श्रवणम् gives the knowledge to contemplate upon. Therefore मननम्, निदिध्यासनम्, both of them are about what is already श्रुतम्, heard alone. श्रुतम् alone is contemplated upon. If you do not know what is आत्मा, there is nothing to contemplate upon. The अन्तःकरण is like old asafoetida

container. If you have that empty container, whatever you store in it will smell of asafoetida. Even if you store saffron, it will still smell of asafoetida. Saffron is supposed to overpower any smell, but not asafoetida. Asafoetida is like प्रथममल्ल, an amazing resin. It will overwhelm even saffron. Similarly old memories repeatedly occur in the अन्तःकरण and trip the person. Therefore, contemplation is inevitable, not for gaining ज्ञानम्, but to make the ज्ञानम् real. That is why we use the word निष्ठा ।

In fact there is a वाक्य, giving the final conclusion - नियमादृष्टस्य ज्ञाने उपयोगः, in ज्ञानोत्पत्ति, for ज्ञानम् to arise, श्रवणम् is मुख्यसाधनम्, प्रधानसाधनम्, then you require some पुण्य so that all प्रतिबन्ध in the pursuit of ज्ञानम् can be removed.

यदि ह्यवगतं ब्रह्मान्यत्र विनियुज्येत, भवेत्तदा विधिशेषत्वम् । न तु तदस्ति । मनननिदिध्यासनयोरपि श्रवणवदवगत्यर्थत्वात् । तस्मान्न प्रतिपत्तिविधिविषयतया शास्त्रप्रमाणकत्वं ब्रह्मणः सम्भवतीत्यतः स्वतन्त्रमेव ब्रह्म शास्त्रप्रमाणकं वेदान्तवाक्यसमन्वयादिति सिद्धम् ।

भाष्यकार is now landing on the conclusive meaning of the 'तत्तु समन्वयात्' सूत्रम् । यदि, in case, अवगतं ब्रह्म, the understood ब्रह्म, अन्यत्र, अन्यस्मिन् मानसकर्मणि विनियुज्येत, were to be made use of later in उपासनम्, like recipe knowledge made use of in cooking, तदा विधिशेषत्वं भवेत्, there would be definitely श्रवणविधिशेषत्वम् for ब्रह्म । Then only there would be फलम् । But न तु तदस्ति, विधिशेषत्वम् is not there. भाष्यकार dismisses

the पूर्वपक्षी, saying मनननिदिध्यासनयोरपि श्रवणवदवगत्यर्थत्वात्, like श्रवणम्, the other two, मननम् and निदिध्यासनम् also are for अवगति alone, not for any other अर्थ, purpose. Everything else that we are doing is also meant for knowledge alone. तस्मात् शास्त्रप्रमाणकत्वं^{८८} ब्रह्मणः सम्भवति, ब्रह्म has got the status of having शास्त्र as प्रमाणम्, न प्रतिपत्तिविधिविषयतया, not as an object of meditation.

स्वतन्त्रमेव ब्रह्म शास्त्रप्रमाणकम्, ब्रह्म is स्वतन्त्रप्रमाणकम्, having शास्त्र as an independent प्रमाणम् for its revelation, like even you open your eyes and you see; eyes do not take the help of ears, etc for seeing. Eyes, ears, etc are independent प्रमाणस and have their own sphere of operation; whatever they have to do they do it. Similarly वेदान्तशास्त्रम् is प्रमाणम् for knowledge of ब्रह्म and that knowledge itself is the फलम्; there is nothing else you have to do. If knowledge does not take place, then the problem is either प्रमाणशङ्का or प्रमेयशङ्का । If there is प्रमाणशङ्का, doubt as to whether वेदान्त talks about ब्रह्म or something else, then one has to again do श्रवणम्, and then do मीमांसा to remove the doubt. If there is no प्रमाणशङ्का, but the doubt is how one can be the cause of the entire world, that should be removed by मननम् । The whole pursuit is for ब्रह्मात्मावगति alone; अवगति is मोक्ष । Therefore, सर्वेषां वेदान्तवाक्यानां समन्वयस्य भावात्, all वेदान्तवाक्यस have समन्वय in revealing the oneness between जीव and ईश्वर, इति सिद्धम्, it is thus established.

^{८८} शास्त्रं प्रमाणं यस्य तत्, तस्य भावः शास्त्रप्रमाणकत्वम् ।

The word विनियोग is a technical expression. वेदान्तवाक्यs are used only for the purpose of gaining knowledge and so they are not available for using elsewhere like in प्रतिपत्तिविधि । विधेयज्ञाने सति कर्मकारकत्वेन विनियुज्येत, if वेदान्तवाक्यs give knowledge of object of meditation which is used in मानसकर्म, तदा विधिशेषत्वं स्यात्, then there will be विधिशेष for the वाक्यs. न त्ववगतस्य ब्रह्मणः विनियुक्तत्वमस्ति, but there is no विधिशेषत्वम् for ब्रह्मात्मा । Why? प्राप्तावगत्या फललाभे विध्ययोगात्, by प्रमाणम् you gain the knowledge, that itself is फलम् । तस्मात्सत्यादिवाक्यैः लब्धज्ञानेनाज्ञाननिवृत्तिरूपफललाभे सति when there is result in the form of the destruction of ignorance of the fact I am ब्रह्म, that is मोक्ष and there is no further विधि possible.

एवञ्च सति 'अथातो ब्रह्मजिज्ञासा' इति तद्विषयः पृथक्शास्त्रारम्भ उपपद्यते । प्रतिपत्तिविधिपरत्वे हि 'अथातो धर्मजिज्ञासा' इत्येवारब्धत्वान्न पृथक्शास्त्रमारभ्येत ।

एवं च सति, when this is so, उक्तरीत्या, on the lines that we have covered, that is, ब्रह्मणः स्वातन्त्र्ये सति, when ब्रह्म is स्वतन्त्र in giving the result of मोक्ष without any अपेक्षा on any other thing, 'अथातो ब्रह्मजिज्ञासा' इति तद्विषयः पृथक्शास्त्रारम्भः उपपद्यते, then only it is possible for वेदव्यास to write a पृथक्, separate, analytical शास्त्र । This is a tribute to वेदव्यास who had the knowledge of the entire वेदशास्त्रम् and who is looked upon as सर्वज्ञः । 'अथातो ब्रह्मजिज्ञासा' इति पृथक्शास्त्रं रचितवान्, he presented a separate मीमांसाशास्त्रम्, beginning with अथातो ब्रह्मजिज्ञासा । His own disciple, जैमिनि completed analysis of पूर्वमीमांसा beginning

with the सूत्र 'अथातो धर्मजिज्ञासा'. If ब्रह्मज्ञानम् were to be used in प्रतिपत्तिविधि in order to produce मोक्षफलम्, then वेदव्यास would not have written a पृथक् न्यायप्रस्थान, he would not have undertaken उत्तरमीमांसा ।

If वेदान्तशास्त्रम् is also meant for some kind of कायिकम्, वाचिकम्, or मानसं कर्म, it would have been part of पूर्वमीमांसा । That there is nothing to be done after gaining knowledge by श्रवणम्, is final. 'सवापेक्षा च यज्ञादिश्रुतेः^{९९}, अश्ववत्' (ब्र.सू.३-४-२६), everything is useful for creating ज्ञानयोग्यत्वम् । ज्ञानं प्रमाणश्रवणमेवापेक्षते, knowledge depends only on exposure to शास्त्रप्रमाणम् ।

भाष्यकार says, प्रतिपत्तिविधिपरत्वे हि, suppose ब्रह्मज्ञानम् gained by the शास्त्र is meant to be made use of in मानसं कर्म, 'अथातो धर्मजिज्ञासा' इत्येव आरब्धत्वात्, since जैमिनि has already written पूर्वमीमांसाशास्त्रम् starting with the सूत्र 'अथातो धर्मजिज्ञासा', मानसं कर्म is already covered by धर्मजिज्ञासा and so a separate शास्त्रं न आरभ्येत, वेदव्यास will not start another पृथक्शास्त्रम् ।

बादरायण^{१०} is वेदव्यास, who is looked upon as an अंशावतार of केशव, भगवान् विष्णुः himself. He was not an ordinary human being but a special person born to contribute, because of some special पुण्य । When भगवान् विष्णु's अवतार makes सूत्रs, the key to open the सूत्रs should be given by भगवान् शिवः, शङ्करः । शङ्कराचार्य is भगवान् शिवः himself. Both are भगवान्s and

^{९९} The यज्ञादिश्रुति referred in the सूत्र is the बृहदारण्यकवाक्य (४-४-२२)

^{१०} शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

सूत्रभाष्यकृतौ भगवन्तौ पुनः पुनः अहं वन्दे, I salute both of them again and again इति we chant this daily.

Therefore धर्मविलक्षणप्रमेयलाभात्, when there is something other than धर्म to be known through the शास्त्र, in other words ब्रह्म, वेदव्यास has written this मीमांसाशास्त्रम् beginning with 'अथातो ब्रह्मजिज्ञासा' । वेदान्तानां कार्यपरत्वे तु प्रमेयाभेदात् न युक्तेत्यर्थः, if वेदान्त also is meant for कार्य, then प्रमेयाभेदात्, विषयाभेदात्, you do not require to write a separate मीमांसाशास्त्रम् because वेदमीमांसा means analysis of वेदवाक्यs which include वेदान्तवाक्यs also. In case मानसं कर्म is to be dealt with also, then वेदव्यास would have created a सूत्र for it.

आरभ्यमाणं चैवमारभ्येत - 'अथातः परिशिष्टधर्मजिज्ञासा' इति 'अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा' (जै.सू. ४-१-१) इतिवत् ।

This is a very good argument. भाष्यकार says, आरभ्यमाणं च, if वेदव्यास were to create new शास्त्र to cover this particular topic of ब्रह्मज्ञानम् to be used for मानसं कर्म, उपासना, then, एवमारभ्येत, he would begin thus and भाष्यकार himself shows what the first सूत्र would be: 'अथातः परिशिष्टधर्मजिज्ञासा' इति, meaning, thereafter, after discussing all कायिकम् and वाचिकम् कर्मs, in order to give मोक्षपुरुषार्थ, अतः, therefore परिशिष्टधर्मजिज्ञासा, there is leftover धर्मजिज्ञासा इति । He illustrates this from their मीमांसाशास्त्रम् ।

In the third chapter of पूर्वमीमांसा there is a big discussion on शेषशेषिभाव । Certain things are not directly useful, they

have to get connected to a main thing, called शेषी, and the connected thing is called शेष । One cannot accomplish anything without शेष, शेष is necessary; but शेष itself has no being without शेषी, the main thing. In all कर्म's a पुरुष is involved. Now there is a doubt as to whether a particular thing is शेष to the पुरुष or शेष to the कर्म । In order to arrive at what is पुरुषशेष, what is क्रतुशेष, क्रतु being a यज्ञकर्म, a new chapter is begun where the first सूत्र reads thus, 'अथातः क्रत्वर्थपुरुषार्थयोजिज्ञासा', (जै.सू.४-१-१). अथातः, thereafter, after discussing शेषशेषी, etc which is very important for performing the ritual properly, क्रत्वर्थपुरुषार्थयोः निर्णयार्थम्, कः क्रतुशेषः को वा पुरुषशेषः इति, for ascertaining which is शेष to the क्रतु and which is शेष to the पुरुष, we have to enquire into this topic इति ।

And similarly, 'अथातः परिशिष्टधर्मजिज्ञासा' इति, आरभ्यमाणमेवमारभ्येत, वेदव्यास would have started a new chapter beginning with this सूत्र । अथ, बाह्यसाधनधर्मविचारानन्तरम्, after having enquired into the external means of performing कर्म, now अन्तरङ्गसाधनधर्मनिर्णयार्थम्, to ascertain the internal means of कर्म one has to enquire into परिशिष्टधर्मजिज्ञासा । Because of बाह्यकर्म, अन्तःकरणशुद्धि takes place. शुद्धान्तःकरणम् will have the capacity to dwell upon the visualised object in the mind which is मानसं कर्म । परिशिष्टः, what is yet to be enquired into is मानसकर्म । तु, but, न तथा आरब्धवान्, वेदव्यास did not start like that. He started a पृथक्शास्त्रम् । तस्मात्परिशिष्टधर्मार्थमारम्भ इत्युक्तम्, so it is not proper to think that उत्तरमीमांसा is begun to discuss परिशिष्टधर्म or मानसं कर्म ।

ब्रह्मात्मैक्यावगतिस्त्वप्रतिज्ञातेति तदर्थो युक्तः शास्त्रारम्भः 'अथातो ब्रह्मजिज्ञासा' इति ।

भाष्यकार concludes that 'अथातो ब्रह्मजिज्ञासा' इति शास्त्रारम्भः वर्तते, मीमांसाशास्त्रं वर्तते; भगवान् वेदव्यास has given this शास्त्रम् । Therefore ब्रह्मज्ञानम् is not connected to कर्म, nor arrived at by कर्म । ब्रह्मज्ञानम् is प्रमाणजन्यम् and not कर्मजन्यम्, it cannot be produced by कर्म, nor is it कर्मफलम् । ज्ञानम् itself is फलवत्; अज्ञाननिवृत्तिः, संसारनिवृत्तिः, is the फलम् । जन्माद्यस्य यतः, तज्जगत्कारणं ब्रह्म is आत्मा, there are no two different things here. ब्रह्मात्मैक्यावगतिः, the knowledge of this oneness, that there is only one non-dual वस्तु इति, in धर्मजिज्ञासा this is अप्रतिज्ञात, this topic was not initiated at all. Before enquiry you always present what you are going to enquire into, and therefore अथातो धर्मजिज्ञासेति धर्मज्ञानम् alone is प्रतिज्ञातम् । प्रतिज्ञा is an initial statement that reveals the topic of discussion. धर्मः is प्रतिज्ञातः, ब्रह्मात्मावगतिः is not प्रतिज्ञाता । Therefore न प्रतिज्ञाता इति, तदर्थः for that purpose, शास्त्रारम्भः युक्तः, the writing of a separate analytical book, beginning with 'अथातो ब्रह्मजिज्ञासा' इति is proper.

धर्ममीमांसाशास्त्रम् and ब्रह्ममीमांसाशास्त्रम् were shared between गुरु and शिष्य । जैमिनि was not an ordinary person, all his सूत्रs are brilliant. His contribution is phenomenal. His coverage of धर्म is very important for धर्मशास्त्रम् । He has analysed the entire कर्मकाण्ड, and has helped people by giving them the key to understand the वेद । जैमिनि was a brilliant person

in the वैदिकसम्प्रदाय and hence टीकाकार mentions his name, जैमिनिना ब्रह्म न विचारितमिति । Therefore, तज्जिज्ञास्यत्वसूत्रणम्, ब्रह्म has to be enquired into इति, सूत्रणं युक्तम्, सूत्रकरणं युक्तम्, it is but proper to have a पृतक्शास्त्रम्, a separate मीमांसाशास्त्रमिति ।

An objection is raised here. If अद्वैत, one non-dual वस्तु is the reality, the entire वेदशास्त्रम् will lose its validity as प्रमाणम् because part of the वेद cannot be अप्रमाणम् । If अद्वैत alone is the truth, why should वेद talk about duality-based कर्म? कर्म involves कारकभेदः, duality. कारकापेक्षा is always there for कर्म । Now, if the truth is अद्वैतम्, why is duality-based कर्म enjoined by शास्त्र? That means शास्त्र is telling a lie, इति there is a पूर्वपक्ष ।

शास्त्र is not telling a lie, शास्त्र goes along with you; because you want कर्मफलम्, it enjoins you to do कर्म, and thereby gives you कर्मफलम् । By doing कर्म, you develop enough विवेक, and thereafter it has something to tell you. That is why उपनिषद् has got the meaning of रहस्यम्, a secret. It does not tell you about अकर्ता आत्मा immediately; it allows you to do कर्म for a long time. You do कर्म based on वर्णाश्रमधर्म, and later when you develop विवेक and वैराग्य, when पुरुषार्थनिश्चय is there, the very same वेद tells you, 'You have to know yourself, whatever you want is yourself, जगत्कारणम् is you'. But how can I ever know this? आचार्यमुखात् one has to do शास्त्रश्रवणम् ।

In all the उपनिषद्'s the subject matter is only one, जगत्कारणं ब्रह्म is आत्मा, yourself. This is जीवेश्वरैक्यम् । 'तत्त्वमसि', 'अयमात्मा

ब्रह्म', 'प्रज्ञानं ब्रह्म', 'अहं ब्रह्मास्मि' are all the वाक्यs drawn from उपनिषत्s in the four वेदs, just to point out that the तात्पर्यम् vision of वेदान्तशास्त्रम् is जीवेश्वरैक्यम् । ब्रह्माहमस्मीत्यवगत्यर्थम्, that I am ब्रह्मेति, for revealing this knowledge alone is the उपनिषत् । तत्तु समन्वयात्, तस्मिन्नेव ब्रह्मणि, ब्रह्मात्मनि, वाक्यानां समन्वयात्, all वेदान्तवाक्यs have their समन्वय, resolution in revealing this oneness, इति भाष्यकार concludes.

तस्मादहं ब्रह्मास्मीत्येतदवसानैव सर्वे विधयः सर्वाणि चेताराणि प्रमाणानि ।

अहम् is जीव, ब्रह्म is ईश्वर who is जगत्कारणम्, and that जगत्कारणं ब्रह्म अहमस्मीति, एतदवसानैव, with this final end in view alone सर्वे विधयः, all विधिs are there, whether it is कर्मविधि or उपासनाविधि । A वाक्य like 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः' is विधिवत्, like a विधि, there is no विधि really. It is just to turn your attention towards yourself. There is nothing else to be done. Therefore सर्वे विधयः are meant for ब्रह्मावगति alone, and सर्वाणि च इतराणि प्रमाणानि, all other प्रमाणs also reveal only this वस्तु । How?

If you see a pot, it is प्रत्यक्ष, and the pot reveals the existence of ब्रह्म । The isness of the pot belongs to ब्रह्म; the isness of anything belongs to ब्रह्म । Once this is understood, सर्वाणि प्रमाणानि reveal only ब्रह्म, and for that you must have वेदान्तप्रमाणम् । All the विधिs and other प्रमाणs, अहं ब्रह्मास्मीत्यवगत्यवसानैव, fulfil themselves at the altar of अहं ब्रह्मास्मीति ज्ञानम् । All trials and tribulations, the various upheavals that one underwent in

one's life are worthwhile, because in अहं ब्रह्मास्मि ज्ञानम् the entire life finds its fulfilment.

न ह्यहेयानुपादेयाद्वैतात्मावगतौ निर्विषयाण्यप्रमातृकाणि च प्रमाणानि भवितुमर्हन्तीति ।

आत्मा, अहम् is अहेयम्, I cannot dismiss or negate myself, get away from myself and अनुपादेयम्, I cannot go towards myself. अहेयानुपादेयाद्वैतात्मावगतौ सत्याम्, when there is knowledge of such अद्वैतात्मा, निर्विषयाणि अप्रमातृकाणि च प्रमाणानि भवितुं नार्हन्ति, all the प्रमाणs, both लौकिक and वैदिक, lose their प्रामाण्यम् in the absence of the प्रमाता and the विषय । Every object is ब्रह्म and the प्रमाता himself being सत्यं ज्ञानमनन्तं ब्रह्म, the reality of the प्रमाता stands बाधित, negated as though. All प्रमाणs are just व्यवहारयोग्यानि, they do not have the reality to cover अद्वयं ब्रह्म । You do not require to do something to have ब्रह्म in your vision. You open your eyes, it is ब्रह्म, close your eyes, it is ब्रह्म, that is the vision.

अपि चाहुः -

इति भाष्यकार concludes by quoting three verses from सुन्दरपाण्ड्यकारिका । I think सुन्दरपाण्ड्य was called द्रविडाचार्य, and भाष्यकार's quoting him definitely means something. If भाष्यकार quotes another person, we must know that the other person is great, otherwise he will not quote. भाष्यकार is a very dignified person. He had very great respect for आचार्य सुन्दरपाण्ड्य, and his quoting him is paying respect to him.

गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधे कार्यं कथं भवेत् ॥ १ ॥

We see in the world the usage 'This boy is a lion'. A boy is not a lion. Still, when some गुण or स्वभाव of the lion happens to be in the boy, the usage is there. Therefore when गृहीतभेद, the difference is very well seen, अभेदग्रहणम्, seeing it as though it is the same is called गौणम् । Between आत्मा and the body there is difference, there is दृग्दृश्यभेद । आत्मा is दृक्स्वरूप and the body is दृश्य; but दृक् and दृश्य are taken to be one. दृश्येऽपि सति, even though the body is available for objectification, you take it as yourself; and this अगृहीतभेदस्य अभेदग्रहणम्, when भेद is there but it is not seen, is मिथ्या ।

Both गौणात्मा and मिथ्यात्मा are असत्, not real, there is only one आत्मा, मुख्यात्मा, which is सत्यम् । Everything else is असत्यम्, मिथ्या । गौणमिथ्यात्मनोऽसत्त्वे, गौणात्मा is मिथ्या, मिथ्यात्मा of course is मिथ्या and when this is so, पुत्रदेहादिबाधनात्, पुत्रे नष्टे अहं नष्टः इति, this अभिमान in पुत्र, etc will not be there. And also देहोऽहम्, I am as good as the body, स्थूलोऽहम्, I am fat, इत्यादि, also are sublated. They do not have anything to do with आत्मा which is सच्चिदानन्द all the time, having no association with any of them. They draw existence from आत्मा, that is the beauty of मिथ्या ।

अबाधितं सत्, that which is not subject to negation is सत्, and सद्ब्रह्मात्माहमित्येवं बोधे, when the knowledge that I am

सद्ब्रह्म is there, कार्यं कथं भवेत्, where is कार्यम्? What is there to be done? He becomes कृतकृत्यः। All कृत्यम् becomes कृतम्, already done.

अन्वेष्टव्यात्मविज्ञानात् प्राक्प्रमातृत्वमात्मनः।

अन्विष्टः स्यात्प्रमातैव पाप्मदोषादिवर्जितः ॥ २ ॥

In the छान्दोग्योपनिषद्, सनत्कुमार tells नारद, स आत्मा अन्वेष्टव्यः*, विचारितव्यः, आत्मा is to be enquired into. What kind of आत्मा is it? आत्मा which is विमृत्युः, वीतमृत्युः, not subject to death, विशोकः, not subject to sorrow, विरजः, not subject to पुण्यपाप, and therefore अपहृतपाप्मा, bereft of all पाप्म. Such an आत्मा अन्वेष्टव्यः। अन्वेष्टव्यात्मविज्ञानात्प्राक्, before that self-knowledge, आत्मनः प्रमातृत्वम् is there, the three-fold difference in the form of प्रमातृ-प्रमेय-प्रमा is there, and he will be subject to विधिनिषेध। But अन्विष्टः स्यात्, when आत्मा is enquired into and understood, then प्रमातैव पाप्मदोषादिवर्जितः, the same व्यावहारिकप्रमाता continues to be there, but प्रमातृत्वम् is बाधित, sublated in the wake of अन्विष्टात्मा being understood as being वर्जितः, free from all limitations, free from all दोष, free from पुण्यपाप। Like even when you see the sky, it is बाधित because you know there is no ceiling for space. You see sunrise, it is बाधित, because you know that the sun does not rise.

* The श्रुतिवाक्य is 'य आत्मा अपहृतपाप्मा विरजः विमृत्युः विशोकः सः अन्वेष्टव्यः' (छा.उप.८-४-१) इति।

Even though the बाधितानुवृत्तिः is seen, is experienced, it does not cover the reality. The reality अहमद्वयं परं ब्रह्मास्मि is revealed. Any object you see does not cover the non-dual ब्रह्म । When you say, 'pot is' that 'is' is ब्रह्म; pot itself is a super-imposed attribute, मिथ्या attribute of ब्रह्म ।

देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।

लौकिकं तद्वदेवेदं प्रमाणं त्वात्मनिश्चयात् ॥ ३ ॥ (सुन्दरपाण्ड्यकारिका)
इति ॥ १-१-४ ॥

देहैवात्मा, आत्मैव देहः इति this देहात्मप्रत्ययः, intimate experience, even though it is कल्पितः, is a भ्रम, an error, प्रमाणत्वेन स्वीकृतः, it is accepted as valid, प्रमाणसिद्धः, as part of व्यवहार । My interactions in the world are based on taking myself to be the body. तद्वदेवेदं लौकिकं प्रमाणम्, similarly लौकिकप्रमाणम् also, even though it is कल्पित, even though it is a भ्रम, प्रमाणत्वेन स्वीकृतः, it is accepted as valid in व्यवहार । लौकिकं प्रमाणम् is that which is able to bring in experience of लोक, knowledge of लोक । It refers to प्रत्यक्षादिप्रमाणs and प्रमाणजनितव्यवहारs । All of them are आत्मनि कल्पिताः ।

How long will they enjoy validity? आ आत्मनिश्चयात्; there is a preposition आ in the sense of मर्यादा, meaning 'until'. आत्मनिश्चयपर्यन्तम्, until there is clarity with reference to आत्मा, they enjoy validity. Once आत्मनिश्चय is there, all these differences, प्रमा, प्रमाण, प्रमातृ, and प्रमेय become बाधित, become

मिथ्या । They will have व्यवहारयोग्यत्वम् but they do not have the capacity to cover the अद्वयात्मवस्तु at anytime. That is called बाधित, not real, like a movie. You see the movie, it looks as though real, but it is not real. That it is not real is your knowledge, and that knowledge is not covered by the happenings on the screen. Like even an old lady, who has wrinkles, uses some foundation material and builds up and appears younger. For the external world, the wrinkles are not visible, but for her the knowledge of the wrinkles is always there. Not only knowledge is there but also the अध्यास that 'I am wrinkled'!

In the सम्प्रदाय, any author always invokes the grace of his इष्टदेवता, and here टीकाकार does the same, he invokes his इष्टदेवता, भगवान् राम though a beautiful verse.

रामनाम्नि परे धाम्नि कृत्स्नान्नायसमन्वयः ।
कार्यतात्पर्यबाधेन साधितः शुद्धबुद्धये ॥

रमन्ते अस्मिन्निति रामः, in whom people discover freedom from संसार, he is राम । रामनाम्नि परे धाम्नि and in that राम, who is परन्धाम, in that limitless abode of राम, कृत्स्नस्य, सर्वस्य, आम्नायस्य समन्वयः, the entire वेदs resolve. All the कार्यs, विधिशेषs to be done, even though they are enjoined by the शास्त्र, कार्यतात्पर्यबाधेन, they are बाधित, sublated, because the very same शास्त्र gives knowledge of ब्रह्म, and 'तत्तु समन्वयात्' साधितः, the समन्वय of all वेदान्तवाक्यs in तद्ब्रह्म is established. All वेदान्तवाक्यs ब्रह्मप्रतिपादने तत्पराः, they have their commitment

in revealing जीवेश्वरैक्यम् and show that all that is here is ब्रह्मात्मा alone. No other meaning can be given to वेदान्तवाक्यs, no other meaning can stand scrutiny. There is no भेद, there is no difference, there is no duality, there is only one non-dual ब्रह्म । The समन्वय is साधितः, established, शुद्धबुद्धये, for the sake of a जिज्ञासु who has neutralised his रागद्वेषs. शुद्धबुद्धि is श्रद्धायुक्तबुद्धि for whom alone this शास्त्र is meaningful इति चतुस्सूत्री ।

॥ ॐ तत्सत् ॥



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Vedānta says that there is nothing bigger than the self, Brahman, and it also says that there is nothing other than the self. I have to see it; there is nothing to contend. Therefore mokṣa is only the recognition of the self, ātmā, as Brahman. You have to see yourself as the whole, nothing else is acceptable. This is the truth. There is no other mokṣa, there is no alternative available. Different paths to mokṣa do not exist.



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